ओं

सत्यान्नास्तिपरोधर्मः

THE

Chha'ndogya

UPANISHAD

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

GANGA'NA'TH JHA', M.A., F.T.S.



PUBLISHED BY

V. C. SESHACHARRI, B.A., B.L., M.R.A.S.,

Vakil, High Court, Madras.



FOURTH VOLUME.



Madras:

G. A. NATESAN & CO., PRINTERS. ESPLANADE

1899.

DEDICATED

BY KIND PERMISSION

TO

Mrs. Annie Besant.



The Chha'ndogya



SECOND PART.

CONTENTS.

PREFACE.



The encouragement which the first three volumes of this series have received at the hands of the public and the request of many of my friends to have the second part of the Chhândogya published as soon as possible have induced me to get the present volume through the press within a short space of time.

I am glad I am in a position to announce that the translation of the Brihadâranyaka Upanishad which was in the hands of Pandit Gangâ Nâth Jhâ has been completed and it will shortly be issued in parts.

V. C. SESHACHARRI,

Publisher.

MADRAS,
December 1899.

The Chha'ndogya Upanishad.

—o—

ADHYA'YA V.

—o—

KHANDA I.

—o—

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

He who knows the oldest and the best becomes the oldest and best. Breath indeed is the oldest and the best. (1).

Com.—The northern way of the philosophy of the conditioned *Brahman* has been explained. Now, in the fifth *Adhyâya*, after having explained the same way with regard to the knowers of the Five Fires, and to such householders and celibates as are devotional in their nature and endowed with other sciences,—what is to be described is another way, the Southern, characterised by "*Smoke*" and the rest, which belongs to those who perform sacrifices alone, and which is in the shape of frequent returns, a way of metempsychosis, much harder than the previous one. Such explanation, being

for the purpose of creating dispassion in the minds of men, is now begun. "*Breath is the best,*" among speech &c. This Breath has been frequently mentioned in the foregoing sections.: "Breath is *Samvarga*" &c., &c. "But how is Breath the best among Speech &c., when the character of functioning conjointly belongs equally to all of them; and whence follows its meditation?" In order to establish the fact of Breath being the best, the present section is begun. Any one, who knows that which is the oldest in age, and the best in quality, becomes the oldest and the best. Having attracted the listener by mentioning the result, the text lays down that "Breath is the oldest" in age, among speech and the rest; because while the child is in the womb, the Breath attains its functioning stage, before speech and the rest, and it is by this prior functioning of the Breath that the fœtus grows; while it is only after the organs of sight &c., have been developed in the foetus, that speech &c., begin to function; hence, Breath becomes the oldest in age. The fact of Breath being the best will be explained by the instance of the *Suhaya* (horse) &c., &c. Hence, in this aggregate of causes and effects, Breath is the oldest and best.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव व-
सिष्ठः ॥ २ ॥

He who knows the richest, becomes the richest of all his own. Speech is the richest. (2).

Com.—"*One who knows the richest,*"—*i.e.*, the best *coverer*, the most endowed with wealth—himself being the richest among all his own relations. It is explained what the richest is: "Speech is the richest,"—since eloquent persons suppress others, they are the most endowed with wealth; and hence speech is the richest.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिꣳश्च लोकेऽमुष्मिꣳश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

He who knows firmness, becomes firm in this world and also in the other. The Eye is firmness. (3)

Com.—He who knows firmness, becomes firm in this world, and also in the other. It is explained what firmness is: "The Eye is firmness"—inasmuch as it is only by seeing with the Eye, that one remains firm on even as well as on rough ground, the Eye is firmness.

यो ह वै संपदं वेद सꣳहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

One who knows prosperity,—all his desires prosper, both divine and human. The Ear is prosperity. (4).

Com.—One who knows prosperity,—all his divine and human desires prosper. It is explained what this prosperity is: "The Ear is prosperity,"—since it is by the Ear that the Vedas are heard, and their meaning understood, whereby, sacrifices are performed,-whence proceed all desirable things; therefore the Ear being the means of the prosperity of desires, it is *prosperity*.

यो ह वा आयतनं वेदाऽऽयतनꣳ ह स्वानां भवति मनो ह वा आयतनम् ॥ ५ ॥

One who knows the home becomes the home of his people. Mind is the home. (5).

Com.—One who knows the home becomes the home *i.e.*, the support—of all his people. It is explained what the home is:—"Mind is the home",—since mind is the substratum of the objects,—cognised by the senses for the sake of the person,—in the shape of perceptions; therefore mind is said to be the home, or substratum.

अथ ह प्राणा अहꣳ श्रेयसि व्यूदिरेऽहꣳ श्रेयानस्म्यहꣳ श्रेयानस्मीति ॥ ६ ॥

Now, the five senses quarrelled together as to who was the best—saying 'I am better', 'I am better.' (6).

Com.—Now, the senses, described above with their qualities, quarrelled together,--every one of them saying

'I am better', 'I am better', and thus contradicting one another.

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥ ७ ॥

The senses having gone to *Prajâpati*, their father, said to him: 'Sir, who is the best amongst us? He said to them: 'He on whose departure, the body looks the worst, that amongst you is the best.' (7).

Com.—Thus quarrelling among themselves, and desiring to decide as to who among them was the best, they went over to their progenitor, *Prâjâpati*, and asked him: "Who among us is the best in quality?" The father replied: "from amongst you, he, on whose departure, this body looks the worst,—even though living, yet appearing like dead, and looking worse than a corpse, unclean and untouchable—that amongst you is the best." He replied in this roundabout way, in order to avoid giving pain to any of them.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥ ८ ॥

The Speech went forth; and having stayed away for a year, it came back and asked: 'How have you been able to live without me?'. 'Just like the dumb not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.' Speech entered. (8).

Com.—Having been thus addressed by their Father, from among the senses, speech went forth; and having stayed away for a year,—*i.e.*, ceased to exercise its function,—and then having come back asked the other senses: "How were you able to hold your own during my absence?" They replied: "just as the dumb &c.—*i. e.*, just as in the ordinary world, the mute, not speaking with speech, live all the same. In what way does he live? "Breathing with the Breath, seeing with the Eye, hearing with the Ear, and thinking with the Mind,"—just performing the functions of all the other senses. In the same manner did we manage to live. Having thus realised the fact of itself not being the best among the senses, Speech entered into the body *i.e.*, began to exercise its function.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथाऽन्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥ ९ ॥

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥ १० ॥

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥ ११ ॥

The Eye went forth; and having stayed away for a year, it came back, and asked : 'How have you been able to live without me ?' 'Just like the blind, not seeing, breathing with the breath, speaking with the speech, hearing with the ear, and thinking with the mind.' The Eye entered. (9).

The Ear went forth ; and having stayed away for a year, it came back and asked : 'How have you been able to live without me ?'. 'Just like the deaf, not hearing, breathing with the breath, speaking with the speech, seeing with the eye, and thinking with the mind.' The Ear entered. (10).

The Mind went forth ; and having stayed away for a year, it came back and asked : 'How have you

been able to live without me ?'. 'Just as children, without mind, breathing with the breath, speaking with the speech, seeing with the eye, and hearing with the ear.' The Mind entered. (11).

Com.—The rest is similar to what has gone before. The eye went forth, the ear went forth, the mind went forth, &c. &c. &c. "*Children without mind,*"—*i.e.*, with undeveloped minds.

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पड्वीशशङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत्तꣳ हाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ॥ १२ ॥

Now the Breath, just as going to depart, tore up the other senses,—just as a spirited horse might tear up the pegs to which he is tethered. They gathered round him, and said: 'Sir, prosper, you are the best of us; do not depart.' (12).

Com.—When speech &c., had all been examined, the Breath in the mouth, just as he was going to depart—*i.e.*, just as he thought of going away— did this: just as in the ordinary world, a spirited horse, when struck by his rider by a whip with a view to test him, might tear up the pegs to which he is tethered,—so did Breath tear up the other senses, speech and the rest. And these senses, having been thrown from their places,

and not caring to live there, gathered round the Breath in the mouth, and said: 'Sir, prosper,'—be you our lord—because 'you are the best amongst us; and do not depart from this body.'

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रति प्रतिष्ठाऽस्मि त्वं तत्प्रतिष्ठाऽसीति ॥१३॥

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

Then speech said to him: 'If I am the richest, you are the richest.' Then the Eye said to him: 'If I am firmness, you are firmness.' (13).

Then the Ear said to him: 'If I am prosperity, you are prosperity; Then the Mind said to him: 'If I am the home, you are the home.' (14).

Com.—Now speech and the rest, confirming, as it were the superiority of Breath, said—just like people recognising the authority of the king by making presents to him. Speech said: 'If I am the richest, you are the richest'—*i.e.*, the property of being the richest, which belongs to me, is yours. Or, it may mean, that this property is in reality your own; it was through ignorance that I mistook it for my own. The same interpretation is applicable to the cases of the Eye, the Ear and the Mind.

न वै वाचो न चक्षूंषि न श्रोत्राणि न मनांसीत्याचक्षते प्राणा इत्येवाऽऽचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥ १५ ॥

And people do not call them 'speech,' 'eye,' 'ear,' or 'mind'; they call them 'Breath' for Breath is all these. (15).

Com.—The assertion of the text that the speech said so to the breath in the mouth is true; because, in ordinary parlance, the senses are not called either 'speech' or 'eye' or 'ear,' or 'mind,' but 'Breath. Because Breath is all these senses; therefore what the speech &c., told the Breath was only a fact. "Well, how can this be?" It is only sentient persons that can quarrel among themselves, as to who is the best of them. Nor is it possible for the Eye, &c., to speak, without speech; nor is it possible for them to depart from the body, then again to enter in it, go to *Brahman* or eulogise the Breath. True: but the sentient character of speech and the rest is based on Scriptures, inasmuch as they are presided over by the deities of Fire &c. If it be urged that this theory of a multiplicity of sentient agencies in a single body militates against the *nyâya* doctrine,—we deny this; because they hold God to be the efficient cause (of the body); and those that admit such a God, also hold that it is always through the supervision of God, that any functioning

is possible for the internal and external organs, mind and the rest. And we too do not hold the intelligent deities of Fire &c., to be the inner enjoyers (personal agents); but as a matter of fact, we admit a God, only as supervising over these deities,—having in themselves the causes and effects, being only different manifestations of the single deity of *Prâna*, and serving only as prototypes of the millions of differentiations into the Physical, Supernatural, Divine, and the like. And this God is without any organs,—as declared in such texts as: "without hands and feet, he runs and holds, he sees without eyes, and hears without ears." and the *Svetâsvatara* reads: "Look upon *Hiranyagarbha* being born"; "He brought forth *Hiranyagarbha*, first of all" and so forth. We are going to explain later on that the *Enjoyer* is the *Jîva*, connected with the results of actions, and as such, differing from the aforesaid God. The conversation of speech and the rest is a mere assumption,—meant to establish, for the wise, the superiority of Breath, both by means of negative and affirmative reasonings. Just as in the world, certain persons, quarrelling on the point of the superiority among themselves, ask a wise person as to who among them is the best,—and being told in reply that one who accomplishes such and such a task is the best, they go forth and each of them tries

to fulfil the condition laid down, and thereby ascertain the superiority of one amongst themselves;—so, exactly the same process the text has applied, by assumption, to the case of speech and the rest. The wise one is to ascertain the superiority of Breath, on the ground of the fact that the body was seen to live, in the absence of speech and the rest, while it ceased to live on the departure of breath. As says the text of the *Kaushîtaki* also: "one lives devoid of the speech : we see the dumb; one lives devoid of the Eye : we see the blind; one lives devoid of the Ear : we see the deaf ; one lives devoid of the Mind : we see the children ; one lives when the arm is cut off; one lives when the thigh is cut off," and so forth.

—o—

Thus ends the First *Khanda* of *Adhyâya* V.

ADHYA'YA V.

KHANDA II.

स होवाच किं मेऽन्नं भविष्यतीति यत्किंचिदिदमाश्वभ्य आ-शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्य-क्षम् । न ह वा एवंविदि किंचनानन्नं भवतीति ॥ १ ॥

He said : 'what shall be my food ?'. They replied :

'whatever there is, from the dogs to the birds'. This is the food of the Breath; his name is distinctly '*Ana.*' For one who knows this, there is nothing that is not food. (1)

Com.—The Breath in the mouth said: "what shall be my food?" Having assumed the breath to be the questioner, the text assumes the speech and the rest to be the repliers; and the reply given is: "whatever is known as food, in this world, including even dogs and birds, that will be your food." And in order to show that Breath is the eater, and that everything is food for Breath, the text adds its own independent testimony, apart from the assumed story: whatever food is eaten by living beings, in this world, is really of *Ana*, Breath, *i.e.*, all food is eaten by the Breath alone. And in order to show that it pervades over activity of all kinds, the name of Breath is distinctly "*Ana*"; the prefix "*Pra*" only specialising the *motion* (signified by the root '*Ana*'). The distinct utterance of the name "*Ana*" constitutes an utterance of the name of the eater of all foods; *i.e.*, the name "*Ana*" directly denotes the 'eater of all foods.' One who knows this—*i.e.*, knows himself to be Breath, as residing in all beings, and as the eater of all foods—, for such a one, there is nothing that is not eatable; *i. e.*, for such a knower, everything becomes food; since the

knowing Person is Breath itself;—as declared in another text: having begun with "It is from Breath that it rises, it is in Breath that it sets"; it finishes with 'from the knower of this does the sun rise, in the knower of this does it set.' (1).

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्मा द्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति ॥ २ ॥

He said: 'What shall be my clothing'?. They said 'water'. Hence, it is that while eating, people cover it, both before and after, with water. He thus obtains clothing, and is no longer naked. (2).

Com.—The Breath said again,—the assumption being as before: "what shall be my clothing?". Speech &c., replied "water." And because water is the clothing of Breath, therefore when going to eat, and also after having eaten, the learned *Brâhmanas* do this. What is it that they do? Before eating, and after having eaten, they cover up the Breath with water, as if with cloth. Then he becomes capable of being clothed,—*i.e.*, obtains clothing, and ceases to be naked. Since the absence of nakedness is signified by the mere presence of the cloth, the addition of "ceases to be naked" must be taken to mean that he also obtains a wrapper. What

is meant here is that the sipping of water, done before and after food, must be simply looked upon as being the clothing of Breath; and the "covering by water" is not a third sipping. Because what is meant by the preceding *mantra* is that whatever food is actually eaten by living beings is to be looked upon as belonging to the Breath; so too, in the present case, the questions—what will be my food, and what will be my clothing—and the replies given being exactly similar. Otherwise, if the present passage be taken to signify the performing of an independent sipping—apart from what is ordinarily performed, then, in the former case too, the food ordained for Breath would come to include even such insects &c., as are not ordinarily eaten. For, the question and the reply in the two cases being exactly similar, and being for the sake of knowledge, and as such, the section being simply for the sake of knowledge, it can never be right to interpret them by halves. There is an objection that the ordinary sipping is for the sake of preparation—readiness for food, and as such cannot be for the second purpose of clothing the Breath. But this objection does not hold: since we do not assert the sipping to have both the ends; all that we mean is that the water, that is sipped for the sake of readiness, is to be looked upon as the clothing for Breath—this is what is enjoined by the passage; and as such the

objection to the double purpose of the sipping falls to the ground. If it be urged that it could be so looked upon, only if the water were *for the purposes of clothing*,—we deny this; because in a sentence, which is meant to have the sole purpose of knowing the clothing, if the meaning be taken to be the laying down of an independent sipping for the sake of clothing, and also the injunction of looking upon it as not naked,—there would be a split of the sentence; and there are no grounds for holding the sipping to have both the purposes.

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच ।
यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पला-
शानीति ॥ ३ ॥

Satyakâma Jâbâla, having explained this to *Gôsruti* the son of *Vyâghrapad*, said to him: 'if one were to tell this to a dry stick, branches should shoot forth, and leaves would sprout out from it.' (3).

Com.—The aforesaid philosophy of Breath is eulogised. *Satyakâma Jâbâla*, having explained this philosophy of Breath to *Gosruti*, the son of *Vyâghrapad*, said to him something else, that follows: 'If even to a dry stick, one knowing the Breath were to explain this philosophy, from that stick would shoot forth branches,

and leaves would sprout out. What then would be the result, if it were explained to a living man ?'.

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्याꣳ रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

If one desire to reach greatness, then having performed the initiatory rite on the *Amâvâsya* and on the *Paurnamâsi* night, having stirred up with curd and honey, the mash of all the herbs, he should pour a libation of ghee into the fire, saying '*Svâhâ* to the oldest! *Svâhâ* to the best!'; and then he should throw the remnant into the mash. (4).

Com.—The text now lays down the action of mashing, for one who knows the Breath as described above. Now, after this, if one wish to reach greatness, then he should perform the following action. Greatness is followed by wealth; and the wealthy person possesses treasures; and these treasures are the means of the performance of actions, whence becomes possible either the path of the Gods or that of the Fathers. And with a view to this end, if one desires greatness, he should perform this action, which is not for one who desires merely a sensuous enjoyment of objects. And it is for such a one that the restrictions of time &c., are laid down.

2

Having been initiated on the *Amâvâsya* night,—*i.e.*, having observed the restrictions of sleeping on the ground and performed the penances of speaking the truth, observing strict celibacy and the like. The initiatory rite itself, however, does not make up the whole action; because, the action of mashing does not form part of it. From another text—"*Upasadvrati* &c" —one also observes another restriction of drinking milk alone. On the *Paurnamâsi* night, he begins the action proper. Having collected all sorts of herbs—those found in the villages, as well as those in the forests—, in quantities either large or small, he should thrash them, and make them up into a pulp, and then having put the pulp into a vessel or a cup made of *udambara* wood—in accordance with an injunction occurring in another text—he should mash it up with curd and honey; and then having placed the whole thing before him, he should pronounce "*Svâhâ* to the oldest; *Svâhâ* to the best!" and pour a libation of ghee into the ordinary fire, and throw the remnant, attaching to the *Sruve*, into the mash.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ६ ॥

Saying '*Svâhâ* to the richest', he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying '*Svâhâ* to firmness', he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying '*Svâhâ* to prosperity', he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying '*Svâhâ* to the home', he should pour a libation of ghee into the fire, and throw the remnant into the mash. (5).

Com.—The rest is similar to what has gone before. He should throw the remnant after having poured the libation, saying, in each case '*Svâhâ* to the Richest, to Firmness, to Prosperity, and to the Home'.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदꣳ स हि ज्येष्ठः श्रेष्ठो राजाऽधिपतिः स मा ज्यैष्ठ्यꣳ श्रैष्ठ्यꣳ राज्यमाधिपत्यं गमयत्वहमेवेदꣳ सर्वमसानीति ॥ ६ ॥

Then, moving away, and holding the mash in his hand, he recites: "Thou art '*Ama*' by name, as all this rests with thee. He is the oldest and best, the king and sovereign. May he lead me to the oldest age, to the best position, to kingship and sovereignty. May I be all this." (6).

Com.— Then, moving a little away from the Fire, and holding the mash in his hand, he recites the

following *Mantra*: "Thou art *Ama* by name"—*Amá* is the name of Breath; and inasmuch as Breath moves in the body, by means of food, the mash, being a food of Breath, is eulogised, as being Breath itself: "Thou art *Ama* by name". Why? Because all this universe rests with thee, in the character of Breath. And the mash, as Breath, is also the oldest and best; and hence also, "King,"—effulgent, and "Sovereign"—*i.e.*, one who extends his protection to all things. May this mash lead me to its own qualities—oldest age and the rest. "May I be all this"—world,—like the Breath. The particle "*iti*" signifies the end of the *mantra*.

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठꣳसर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति निर्णिज्य कꣳसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥ ७ ॥

Then he eats with the following verse, at each foot: saying, 'we ask for *Sâvitris*,' he takes a little; saying 'the God's food', he takes a little; saying 'the best and all-sustaining,' he takes a little; saying 'we meditate upon the quick of the God' he drinks up all; and having cleansed the vessel or cup, he lies down behind the fire, either on a skin, or on the ground, in

silence, peacefully. Now if he sees a woman, he must know that his business has succeeded. (7).

Com.—After this, at each foot of the following verse, he takes a little of the mash. That is, he takes a morsel at each foot of the verse "*That food of Sâvitri*" of the progenitor, which includes both the 'Breath' and the Sun—"we asked for"—this food being in the form of the mash; the meaning being "by eating of which food of the Sun, we shall attain to the form of the Sun." "Of the God"—of the Sun—refers to "*Sâvitri*" gone before. "Best" of all the foods. "All-sustaining"—the greatest Sustainer, or the Creator, of the whole world. Both of these qualify the "food." "Quick"—*i.e.*, of quick form,—of the Sun, "we meditate upon"—we think of, after having our hearts purified and duly prepared by the excellent food. Or, the meaning may be: "we performed this sacrifice with a view to attaining to greatness, the cause of '*Bhâga*' (Riches); and it is this that we think of." "He drinks up all", that is left of the mash. And having cleansed the vessel or the cup of *udumbara* wood, and having washed his mouth after eating, he lies down behind the fire, with his head towards the East, either on a skin, or on bare ground, in silence (not speaking);—"in peace"—*i.e.*, having his mind under such control as not to be troubled by evil dreams. Then, if he see, in his dream, a woman, he

must understand that his business in hand has succeeded.

तदेष श्लोको यदा कर्मसु काम्येषु स्त्रियꣳ स्वप्नेषु पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥८॥

And there is this verse to the effect : 'If during such sacrifices as are performed with a definite end in view, one should see a woman in dreams,—in such dream-vision, he should recognise success ; *yea* ! in such dream-vision.' (8).

Com.—To this effect, there is this verse : if, during the performance of such sacrifices as are performed with certain definite ends in view, one happens to see a woman, during his dreams, then he should recognise success ; *i.e.*, he should know that success would surely result. "In that dream-vision"—*i.e.*, in that vision of a woman, in a dream. The repetition is meant to indicate the end of the sacrifice.

—o—

Thus ends the Second *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA III.

—o—

श्वेतकेतुर्हाऽऽरुणेयः पञ्चालाना ५ समितिमेयाय त ५ ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाऽशिषत्पितेत्यनु हि भगव इति ॥ १ ॥

Svêtakêtu, the grand-son of *Aruna*, went to the assembly of the *Panchâlas*. *Pravâhana Jaivali* asked him : 'Boy, has thy father taught thee?' 'Yes, Sir.' (1).

Com.—For the purpose of creating dispassion in the minds of those desiring Liberation, various ways have to be explained—ways beginning from *Brahman* and ending down to the tuft of grass. With a view to this, the next story follows : *Svêtakêtu*, by name,—the grand-son of *Aruna*, went to the assembly of the *Panchâla* people. And when he had reached the assembly, *Pravâhana*, the son of *Jîvala*, asked him : 'O Boy, has thy father taught thee?" —meaning thereby—"What hast thou been taught by thy father?" Being thus asked, the boy replied: "Yes, Sir,"—meaning "Yes, I have been taught by my father."

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा

पुनरावर्तन्त ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

'Dost thou know where men go to, from here?' 'No, Sir.' 'Dost thou know how they return?' 'No, Sir.' 'Dost thou know the diverging point of the two paths—the path of the Gods and the path of the Fathers?' 'No, Sir'. (2).

Com.—He said to him: "If thou hast been taught, dost thou know the place where men go to, after having gone up from this world?" The other replied "No, Sir"—"I know not what you ask." "Then dost thou know by what means they come back?" He replied: "No, Sir." 'Dost thou know the point of divergence of the two partly contiguous paths"—*i.e.*, the place from where the persons destined for the two paths, having gone together for some distance, separate from one another. 'No, Sir.'

वेत्थ यथाऽसौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥ ३ ॥

'Dost thou know why that world is never filled?' 'No Sir.' 'Dost thou know how in the fifth libation, water comes to be called *Man?*' 'Indeed, Sir, no.' (3).

Com.—"Dost thou know why that world of the Fathers—from where people come back—is not filled with the many men that are passing thither?" He replied: "No, Sir." "Dost thou know how, in what order, when the fifth libation has been poured, the water, that is poured as the sixth libation, comes to be called '*Man*'"? He replied: "Indeed, Sir, I know not any of these things."

अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथꣳसोऽनुशिष्टो ब्रुवीतेति स हाऽऽयस्तः पितुरर्धमेयाय तꣳहोवाचाननुशिष्य वाव किल मा भगवानब्रवीदनुत्वाऽशिषमिति ॥ ४ ॥

'Then, why didst thou say thou hadst been taught? One who does not know these things, how can he declare himself instructed?' Troubled in mind, he came to his father's place, and said to him: 'Sir, without having taught me, you told me that I had been taught.' (4).

Com.—"Thus then, being totally ignorant, wherefore didst thou say thou hadst been taught? One who knows not the things that I have asked, how can he declare among the wise, that he is instructed?" Thus troubled in mind, by the King, *Svêtakêtu* came to his father's place, and said to his father: "Sir, without having taught me, you told me, at the time of finishing my studies, that you had taught me."

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकं च नाशकं विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाऽहमेषां नैकं च न वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हांचकार स ह प्रातः सभाग उदेयाय त ँ होवाच मानुषस्य भगवन्गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छ्री बभूव ॥ ६ ॥

'That fellow of a *Kshatriya* asked me five questions, and I could not understand even one of them'. The father said: 'As you told me these questions, I did not understand any one of them. If I had known these, why should not I have told them to you?' (5).

Then *Gautama* went over to the King's place, and when he reached the place, the King tendered him proper respects. In the morning, he went over to the King in his assembly. The king said '*Gautama*, ask a boon out of such things as belong to the world of men.' He replied: 'Let such things as belong to the world of men rest with thee. Speak to me the same speech that thou didst speak to my boy.' He was perplexed. (6).

Com.—Because five questions did the "fellow of a *Kshatriya*"—one whose relatives are *Kshatriyas*, he

himself being a wicked person—put me; and out of these questions I could not understand the meaning of even one of them. The father replied: "Just as you came, you repeated these questions to me, and I could not understand a single one of them. Thus then, from your own ignorance, you should infer my ignorance also. That is to say, just as you do not know these questions, so, I too do not know them. Therefore, do not think otherwise (ill) of me, because I do not know them; had I known them, for what reason should I not have told them to you, my dear child, at the time of your finishing studies." Having thus consoled his boy, *Gautama*–*i.e.*, the Rishi of the family of *Gautama*—went over to the place of the king *Jaivali*. And to him, the king offered proper respects. And being thus entertained by the king, *Gautama* went over to him in the morning, as he was sitting in his assembly. Or, "*Sabhâga*" may mean "being duly respected" by others, *Gautama* came to the king. The king said to *Gautama*: "Ask for a boon out of such things as belong to the human world"—*i.e.*, such things as villages and the like. *Gautama* replied: "O king, may such human wealth rest with thee. Thou must speak to me the same speech, full of questions, that thou didst speak to my boy." Having been thus addressed by *Gautama*, the king became perplexed, as to how he could do what he was asked to do.

तꣳ ह चिरं वसेत्याज्ञापयांचकार तꣳ होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥७॥

He commanded 'stay here for a long time'. Then he said to him: 'As to what you have told me, *Gautama*, before you, this knowledge did not go to the *Brâhmana*; and therefore, among all the people, it was only to the *Kshatriya* that the teaching of this belonged.' Then he began. (7).

Com.—He was perplexed, because he could not deny the request of the *Brâhmana*; and so thought it his duty to explain the philosophy to him; and he commanded him to stay for a long time. The King hinted at the philosophy, and then ordered him to stay,—for this he apologises, by giving an explanation of his conduct. The King said: Though equipped with all knowledge, yet, through ignorance of this particular philosophy, you have asked me, in such a way, to explain to you the philosophy, that I am declaring it to you. But there is something to be said on this point,—that prior to you, this knowledge did not go to the *Brâhmanâs*; nor did the *Brâhmanâs* teach this Science. And it is for this reason, an universally recognised fact that it was to the *Kshatriya* caste alone that the business of teaching this Science to

pupils belonged. And it is through a line of *Kshatriyas* alone that this science has been handed down up to this day. However, I am going to impart it to you; and henceforth it will go to the *Brâhmanâs*. Therefore you will excuse me for what I have said." Having said this, he, the king, explained the Science to him.

—o—

Thus ends the Third *Khanda* of *Adhyâya* V.

ADHYA'YA V.

—o—

KHANDA IV.

—o—

असौ वाव लोको गौतमाग्निस्तस्याऽऽदित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

'That world, *O Gautama*, is the Fire; the Sun is its fuel, the rays are the smoke, the day is the flame, the Moon is the embers, and the Stars are the sparks.' (1).

Com.—The question that is taken in hand first is about the water in the fifth libation; because, an explanation of this would make easier the explanations of the other questions. The beginning of the two libations of the *Agnihotra* have been described in the *Vâjasanêya*; and the questions refer to that. The starting up of the libation is the Way, the satisfaction is Firmness, and the

rise is the Return into the world. The explanations of these have also been given in the same book: "These two libations, on being poured, start up; and they enter the sky; they make the sky the *A'havaníya Fire*; they make the Air fuel, the rays the white libation; then they satisfy the Sky; and then rise up &c., &c. Similarly do they satisfy the Heaven; and thence they return; and then having entered into this earth, and satisfied it, they enter into the man; then finally having entered into the woman, they rise up in the world." And what is shown here is that the mere commencement of the two libations of *Agnihotra* is made in the said manner. Whereas, what is meant to be laid down here is the means of attaining to the northern path, in the shape of worshipping, as Fire, the aforesaid commencement, in the shape of the *Apúrva* of the *Agnihotra* sacrifice, after having divided this latter into its five component parts. With this view, it is declared: "*That world, O Gautama, is the Fire, &c*". What is meant here is that the morning and evening libations of the *Agnihotra*, poured by means of milk &c., accompanied by due devotion, duly endued with the *A'havaníya* Fire, Fuel, Smoke, Light, Embers and Sparks, as also with the agencies of the doer and the like,—having gone up through the sky, enter into the Heavenly Region, and thus become etherealised, come to be connected with

water, and hence called by the name "water," and also by the name "Faith"; and the Fire is the substratum of these. The fuel &c., connected with them are next described: The idea of Fire in the libations is also pointed out in the same manner: "That world is the Fire, *O Gautama*—just as in the case in question we have the *A'havanîya* Fire, the substratum of the *Agnihotra*. And of this Fire, named "the Heavenly Region", the Sun is the fuel; as that world shines only when lighted up by the Sun; therefore, on account of *lighting up*, the Sun is the fuel. The rays are the smoke, because they rise from it; as it is from the fuel that smoke rises. The Day is the Flame,—because of the similarity of being bright, as also of being the effects of the Sun. The Moon is the embers,—because it is only when the Day has ceased that it becomes visible; just as it is only when the Flame is extinguished that the embers become visible. The stars are the sparks,—because these are also besprinkled about, like parts of the Moon (just as sparks of the embers).

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of Faith; and from this libation, king *Soma* is born. (2).

Com.—In the Fire described above, the Gods—the sacrificer's *Prânas*, in the shape of Fire &c., with regard to the Gods—pour the libation of "Faith"—the etherealised waters, in the shape of the various modifications of the *Agnihotra* libation, endowed with Faith, are called "Faith." Specially as in the question it is mentioned that "in the fifth libation the water comes to be called 'Man'",—which points to water as being the object poured as libation. And it is also ordinarily known that 'Faith is water' and that 'it is only after Faith has been taken up that people start a work.' This "Faith" in the form of water, they pour as libation; and from this libation is born *Soma*, the king, who is a modification of waters called "Faith" that are poured into the Fire of the Heavenly Region. Just as it has been described that the waters bring about in the Sun certain effects in the shape of the Red &c., when they (waters) are in the form of the honey of the flowers of Rigveda, carried along by the bee of *Rik*,—so, in the present case, these waters, forming integral parts of the *Agnihotra* libation, in their subtle etherealised forms called "Faith," enter into the Heavenly Region, and bring about their effect in the shape of the Moon, as the fruit of the two *Agnihotra* libations. And the sacrificers too, performing the *Agnihotra*,—becoming identified with the libations, inbued with the thoughts

of the libation, attracted by action in the shape of the libations, and bearing an inherent relation with the "Faith"—waters,—enter into the Heavenly Region, and become the Moon. For, it was for this sake that they performed the *Agnihotra*. What is meant to be explained here is, not the way of the sacrificers, but the modification of the libations, which are explained in the proper order of sequence, of the five Fires, as the chief factor, for purposes of meditation. The way of the ignorant will be explained later on, in the order of "smoke &c.",—as also the way of the wise, brought about by knowledge.

—o—

Thus ends the Fourth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA V.

—o—

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादनयो विस्फुलिङ्गाः ॥ १ ॥

Parjanya, O Gautama, is the Fire. Of this, Air is the Fuel, the Cloud is its Smoke, the Lightning its flame, the thunder its embers, and the thunderings its sparks. (1).

Com.—The meaning of the synonym of the second libation is explained. "*O Gautama, Parjanya* is the Fire",—*Parjanya* being a particular Deity presiding over Rain. Of this, Air is the fuel,—since the Fire of *Parjanya* is flared up by Air, rains being found to follow on the strength of the preceding wind. The cloud is the smoke,—the cloud originating in smoke, and also looking like it. The Lightning is its flame,—because of the common character of being bright. The thunder is its embers,—because of hardness, and of the connection with lightning. The thunderings are the sparks,—because they are spread over the clouds.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुते-
र्वर्षꣳ संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. (2).

Com.—As before, in this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. The waters named "Faith" having developed into the form of *Soma*, when offered into the second libation into the Fire of *Parjanya*, develop into Rain.

—o—

Thus ends the Fifth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA VI.

—o—

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

The Earth, *O Gautuma*, is the Fire. Of this, year is the fuel, *A'kâsa* its smoke, night its flame, the quarters its embers, and the intermediate quarters its sparks. (1).

Com.—"The Earth is the Fire"—as before. Of this Fire, named "Earth," the year is the fuel,—because it is only when the Earth is fully developed through the time of the year, that it becomes capable of producing corn. The *A'kâsa* is its smoke,—since the *A'kâsa* appears as if rising from the Earth, just as smoke from Fire. The night is its flame,—the night being similar to the Earth, which is of a non-illuminative character, —just as the Flame is exactly like the Fire. The quarters are its embers,—because of the common character of being calm. The intermediate quarters are the sparks,—because of the common character of smallness or insignificance.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नꣳ संभवति ॥ २ ॥

In this Fire the Gods pour the libation of Rain; from that oblation is born food. (2).

Com.—"In this &c.," as before. From that oblation is born food—the corns, barley &c.

—o—

Thus ends the Sixth *Khanda* of *Adhyâya V.*

—o—

ADHYA'YA V.

—o—

KHANDA VII.

—o—

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वाऽर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

The man, *O Gautama*, is the Fire. Of this, speech is the Fuel, Breath its Smoke, the Tongue its flame, the Eye its Embers, and the Ear its Sparks. (1).

Com.—"The man, *O Gautama*, is the Fire". Speech is its fuel,—because, it is by speech that man is raised, while a mute person is not. Breath is its smoke,—because, it proceeds from the mouth, like smoke. The Tongue is its flame,—on account of redness. The eye is its embers,—because, it is the substratum of light.

The Ear is its sparks,—because, of the common character of being spread over.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of Food. From that oblation is born the semen. (2).

Com.—The rest as before. They pour the libation of Food; and from that oblation is born the semen.

—o—

Thus ends the Seventh *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA VIII.

—o—

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥ १ ॥

The woman, *O Gautama*, is the Fire &c. &c. ... ... (1).

Com.—The woman is the Fire, *O Gautama*, &c. &c.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥ २ ॥

... ... From that libation is born the fœtus. (2).

Com.—" In this Fire, the Gods pour the libation of semen ; and from that oblation is born the fœtus." Thus, it comes to this : that through the intermediate grades of Faith, Soma, Rain, Food and Semen, it is water itself that has developed into the fœtus. And inasmuch as it is water that is directly connected with the libations, water is the predominant element here ; and thus it is that water comes to be called " Man," in the fifth libation. But water alone by itself does not produce the effects, *Soma* and the rest ; nor does water exist, apart from its three-fold constitution. Even when objects have three-fold constitutions we find them named, as " Earth," " Water ", " Fire", though the excess of one or other of the constituents (*i. e.*, though water is made up of Water, Earth and Fire, yet it is called " Water " because there is an excess of watery element in it). Therefore the fact is that it is an agglomeration of various elements—in which the water is the predominating element—that brings about the effects, *Soma* ; and hence, these are said to be brought about by water; (and the predominance of the watery element is apparent from the fact) that we find an excess of fluidity in all these effects—*Soma*, Rain, Food and Semen; though

the earthy body too abounds in fluidity. Thus then, in the fifth oblation, Water, in the shape of semen, develops into the fœtus.

——o——

Thus ends the eighth *Khanda* of *Adhyâya* V.

——o——

ADHYA'YA V.

—o—

KHANDA IX.

—o—

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाऽथ जायते ॥ १ ॥

Thus, in the fifth libation, Water comes to be called 'Man.' This fœtus enclosed in the membrane, having lain inside for ten or nine months, more or less, comes to be born. (1).

Com.—Thus, in the fifth libation, Water comes to be called 'Man'— one question has been explained. And by the way, it is also explained here—what has been declared in the *Vâjasanêya* :—*viz.*, that the two libations having returned from Heaven to this Earth, rising to this world, after having in due course entered into the Earth, the man and the woman. The first

question was: "Dost thou know whither men go, from this world?" And it is a consideration of this that is now commenced: "This fœtus"—a particular modification of the water named "Faith," and being directly related to the libation,—"Enclosed in the membrane," having lain in the womb of the mother "for ten or nine months, more or less, comes to be born." The mention of the fact of being enclosed in the membrane is for the purpose of creating a feeling of disgust: *E.g.*, A great trouble it is for the fœtus to be lying in the mother's womb, full of urine, bile and other humours, and being besmeared with these, encased within the membranous covering, having for its seed the unclean bloody semen, growing with the addition of the essences of the foods and drink taken by the mother, and all the time having its own power, strength, virility and splendour mercilessly suppressed. And still more troublesome is the painful exit therefrom, through the uterus, which constitutes Birth. All this is meant to create a feeling of disgust. When a single moment of such existence would be unbearable, what, when one has to lie in that condition for ten or nine months!

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

Having been born, he lives up to the life's span. When he is dead, they carry him, as appointed, to the Fire, whence he came, and whence he sprang. (2).

Com.— "Being born, he lives up to the life's span," performing actions, for the purpose of frequent coming and going, like the pulley, or, for that of going round and round in a cycle, like the potter's wheel—till such time as is fixed by his own deeds. And, when at the end of his life, he is dead, they take the dead body *as appointed*,—in a manner that is determined by his own actions; *i.e.*, if during his life, he has been entitled to Vedic rites or to Knowledge, then the priests or his sons carry the body from the village to the funeral fire, for the due performance of his obsequies,—the Fire being that, from whence he came, in due course through the various grades of libations; and from whence, the five-fold fire, he sprang; to this Fire, they carry him; *i.e.*, they make him over to his own source.

Thus ends the Ninth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

—o—

KHANDA X.

—o—

तद्य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवत्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान् ॥ १ ॥

मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति ॥ २ ॥

Those who know this, and those who in the forest meditate upon Faith and Penance, go to Light, from Light to Day, from Day to the bright half of the month, from the bright half of the month to those six months, during which the Sun rises northwards; (1).

From these months to the year; from the year to the Sun, from the Sun to the Moon, from the Moon to Lightning. There is a person, not human; He carries them to *Brahman*. This is the path of the Gods. (2).

Com.—The question that presents itself to be met is—" Dost thou know the place to which men

go from here." Now, among such house-holders as aspire towards a higher world, "those who know this"—that is, those who know the philosophy of the five Fires, and who realise the fact of their having been produced from the Fires, themselves being of the nature of Fire. "How is it known that the clause 'those who know' refers to the house-holders alone?" Because, it will be declared later on that *from among house-holders*, those that do not know this, and are given to the establishment of charitable institutions, repair to the Moon, by the path of smoke &c. And again, those among the people living in the forest —*Vaikhânasâs* and the *Parivrâjakâs*—who meditate upon Faith and Penance, will also go over to Light &c., together with "those who know this,"—as will be declared later on. Both these classes of men, being spoken of later on, the only class that could be referred to here is that of the house-holders. "Inasmuch as the religious student is not included either among the villagers or among the foresters, how can the house-holder alone be accepted as the only remaining class?" This does not affect the question. On the ground of the *Purânâs* &c., it is a pretty known fact that for the celibate and the religious student, the path is that of the Sun &c. Hence, these too are to be taken with the foresters. The "*Upakurvânakâs*" form a class by themselves for the

purpose of getting up the *Veda*; and as such, are not fit for separate treatment. "If celibacy be accepted as the means of proceeding by the northern path, on the ground of *Purânas* &c., then the 'knowledge of this,' referred to here, would be purposeless." Not so: since such knowledge has its purpose for the house-holders. Such house-holders as are not endowed with this knowledge, are well known to be destined for the southern path of smoke,—hence, those among the house-holders who know this,—whether they perform their obsequies or not, —they always go, by themselves, by the northern path of Light. "Well, the celibate and the house-holder, both belonging to the same order, it is not proper that the northern path should belong to the celibate and not to the ordinary house-holder, specially when in the former, there is an excess of such actions as the *Agnihotra* and the like." This does not touch our position; because, these latter are not purified; since they are imbued with aversion and attachment, due to relations with enemies and friends, as also with virtue and vice, due to kindness and slaughter; and again, for them there are many ineradicable impurities, such as slaughter, untruth, sexuality and the like. Hence, they are impure: and being impure, they cannot proceed by the northern path. The others, on the other hand, have their selves purified by the removal of the im-

purities of slaughter &c., as also by the eradication of the aversion and attachment for enemies and friends, having all their foulness removed; and as such, it is but proper that they should proceed by the northern path. Say the *Purânas*: "Those irresolute ones, who sought after children, attained death; while those resolute ones, who did not seek after children, attained immortality." "Under the circumstances, the householders knowing this and the foresters having the privilege of proceeding by the northern path, such knowledge comes to be of no use to the foresters; and thence, a contradiction of scripture texts: 'the southerners go not there, nor do such persons as perform penances but are ignorant' and 'not knowing this he does not enjoy it'. And here is a contradiction." Not so; what is meant by "immortality," in the above quotation, is *continuance till the dissolution of the elements*; as say the *Purânâs*: "continuance till the dissolution of elements is called *Immortality*" (*Vishnu Purâna*). Whereas, it is *Absolute* Immortality that is referred to by the passages "the southerners go not there &c." And hence, there is no real contradiction. If it be urged that "there is a contradiction with such texts as 'they return not', 'they return not tothis whirl of humanity' and the like",—we deny this; the specification 'to this whirl of humanity' denotes

that there is no return to this whirl alone; if *absolute non-return* were meant, then any such specification would be useless. If it be urged that "this &c.," is to be taken merely as denoting *class*, this cannot be; since the mere word "non-return" being capable of signifying eternal non-return, any such assumed denotation of class would be purposeless. Therefore, in order to make some use of the specification "to this whirl", we assume the return of such people, to some other condition. And again, for one who has a firm conviction of *Brahman* as "Existent, one alone without a second", there is no going by the upper artery, through the path of Light &c.; because of hundreds of such texts as—"Being *Brahman* He goes to *Brahman*," "Therefore He became everything", "His Breaths do not go forth", "They become dissolved in this", and so forth. If it be urged that "we shall assume these texts to mean the Breaths of such people do not go away, but they go with themselves",—this cannot be; since, in that case there would be no meaning of the specification "they become dissolved here"; and also because a going away of the Breaths is pointed out by the passage "all the Breaths depart." Therefore that the Breaths go forth is beyond doubt. Even in the case of the theory—that 'Liberation being something quite different from the paths of the

metempsychosis, the Breaths do not go away with the Life and hence they do not depart at all,'—there would be no meaning for the specification " they become dissolved here." Nor is any motion or life possible for one who has been deprived of the Breaths. If scriptural texts have any authority, it cannot be assumed that there is any life or motion for the Real Self, apart from the Breaths; because this Self, being all-pervading and impartite, the relation with Breath alone is the sole cause of its differentiation into *Jiva*,—just like the spark of fire. Nor can it be assumed that *Jiva* being an atomic part of the Supreme Self, goes forth, leaving a hole in it. Therefore the passage "going above by that, one reaches immortality," must be interpreted as indicating the fact of the worshipper of qualified *Brahman* going upwards together with his Breaths; and "immortality" must be taken as only comparative immortality, and not as direct absolute Liberation Having declared that "that is the unconquered city," "that is the bliss-intoxicating tank" &c. &c., the *Sruti* directly specifies that "for them alone is this region of *Brahman*." Therefore the meaning must be accepted as being that such house-holders as know the five Fires, and such Foresters, Ascetics and Religious Students, as meditate upon Faith and Penance &c.,—*i.e.*, including such devoted persons as faithfully perform penances

&c. &c.; [the word "meditate" = are given to, or are endowed with, just as in the sentence "*Ishtâpûrté dattamityupâsté.*"] So also in another *Sruti* passage: One who meditates upon true *Brahman* named '*Hiranya-garbha*',—all these reach the Light—that is, the Deity presiding over Light. The rest is similar to what has been explained in connection with the fourth Path. Thus has been explained the Path of the Gods,—ending in the *Satyaloka*, outside the artery,—as says the *mantra* 'Between the father and mother &c. &c.'

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिꣳ रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासाꣳ स्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

And those who living in villages, perform Sacrifices and works of public utility, and give alms,—they pass on to smoke, from smoke to night, from night to the dark half of the month, from the dark half of the month to the six months during which the sun rises southwards, from there they do not reach the year. (3).

Com.—"And" indicates the beginning of a new subject. Those house-holders, who, '*living in villages*'—this qualification serving to exclude such house-holders from those that live in the forest. Just as in the case of the Ascetic, the Forester &c., the

qualification 'living in the forest' serves to exclude the house-holders. "*Sacrifices and works of public utility*"—, sacrifices are the *Agnihotra* and such other actions prescribed in the *Veda*; "works of public utility" are the making of wells, tanks, gardens and the like; "alms" consists in the giving, outside one's house, whatever lies in his power, to beggars. Those who follow such conduct, (the particle "*iti*" signifying "such,") being devoid of real vision, pass over to "smoke," *i.e.*, the Deity presiding over smoke. And carried on by that Deity they reach, the Deity of Night; from Night to the Deity of the dark half of the month and from the dark half of month they pass over to the Deity presiding over the six months, during which the Sun rises southward. The plural number in "*Mâsân*" is due to the fact of the Deities of these six months always moving together. These sacrificers do not reach the Deity presiding over the year. Was there any possibility of such reaching the year, that it is separately denied. Yes; the Northern and Southern declensions of the Sun are both parts of one and the same year; and it has been described that those that pass by the path of Light pass on to the year from the six months of the Northern declension; and hence, having heard of the sacrificer reaching the six months of the Southern solar declension, people may be led to

infer from analogy that he too will pass on to the year; for this reason, such passing on is expressly denied: "These do not reach the year."

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

From the months they go to the Region of the Fathers, from the Region of the Fathers to *A'kâsa*, from *A'kâsa* to the Moon. That is *Soma*, the king. That is the food of the Gods. This the Gods eat. (4).

Com.—From the months they go to the Region of the Fathers, from there to *A'kâsa*, from *A'kâsa* to the Moon. Now what is it that is got at by these? It is the Moon that is seen in the sky, *Soma*, the king of the *Brâhmanâs*. That is the food of the Gods; and this *Soma*, the food of the Gods, the Gods eat. Thus then the sacrificers, having reached the Moon by the path of smoke, come to be eaten by the Gods. "But, in that case the performance of sacrifices and works of public utility would be resulting in trouble, if in the end, such people were to be eaten by the Gods." This does not affect the case. By "Food" is only meant an *accessory*, an appurtenance; and they are not literally swallowed up by the Gods; the fact is that they become the appurtenances of the Gods, in the shape of women, cattle and the like. We have often seen the word "*Anna*" used in the sense of "Appurtenance"

e.g., "For the king, the women are food, cattle are food, the Vaisyas are food &c., &c." Nor can it be denied that the enjoyed, the women &c., do not themselves experience any pleasure. Therefore even though the sacrificers are the objects enjoyed by the Gods, yet they themselves enjoy pleasure, in the company of the Gods. And an aqueous body for them, capable of sensing pleasures, is prepared in the lunar Regions; as has been declared above, that "The water called faith, when poured into the fire of Heaven, becomes *Soma*, the king." This water, followed by the other elements, having reached the Heavenly Region, becomes the Moon, and thence becomes the origin of the bodies for those that have performed sacrifices, &c. When the last libation of the body is poured into the fire, and the body is burnt down, the water issuing from it goes up with the smoke, and there having encompassed the sacrificer, and then reaching the lunar Region, they become the origin of the exterior body, just like grass, clay, &c. And it is in these aqueous bodies that they experience the pleasures resulting from their sacrifices, &c.

तस्मिन्यावत्संपातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति ॥ ५ ॥

Having dwelt there till the falling off, they return again by the same path as they came, to *A'kâsa*; from *A'kâsa* to Air; and having become the Air, they become smoke; and having become smoke, they become mist. (5).

Com.—The time that is taken in the consuming of all the actions that are bearing fruit, is called the time of "falling off" and till such time, having dwelt in the lunar orb, they return by the path mentioned below. The mention of "again" indicates that there have been various goings to and returns from the lunar orb. Therefore, having laid by many sacrifices, &c., one goes to the lunar orb; and when that action has been consumed in fruition, he returns from there, not being able to stay there even a moment longer; because of the consumption of the action that caused the stay; just as the lamp goes out when the oil is all consumed. "But then, is it after the actions that led him to the lunar orb have *all* been completely consumed, that there is the downfall, or is it, while a portion of the action is still remaining?" What do you mean by the question? "If there is a complete destruction of all actions, then there is Liberation in the lunar orb." All right; let there be Liberation there, what then? "Well, then, it is not possible for him to come back to the world and have fresh bodies and experiences; and

there would be a contradiction of such *Smritis* as lay down the next body to be caused by the remnants of past deeds." But, apart from the Sacrifice &c., there are many actions in the world of men, which lead to the taking of bodies and experiences; and these are not fructified in the lunar orb; and hence, these are not consumed; those that are consumed are only such actions as have led the person on to the lunar orb; and hence there is no contradiction. The "*remnant*" mentioned in *Smritis* too refers to actions of all sorts; and as such there is no contradiction on this score either. Hence, the assertion that there would be liberation then does not touch our position; because, it is possible for a single animal body to be caused by several actions, bringing about the experiences of various species of animality; nor is it possible for all actions to be consumed in the course of a single life; such actions as the killing of a *Brâhmana* and the like being mentioned as bringing about results during several lives. Those that have reached the inanimate stage, and are completely non-intelligent, can have no actions that would lead them further up; and (if there were no remnants of action) no birth could be possible for the fœtus, which would fall away as soon as it was conceived. Therefore, it must be admitted that in a single life, all actions cannot bear fruit (and be

consumed). Some people hold that, as a rule, it is only when, at death, the substratum of all actions has been destroyed, they bring about another birth. But in that case, it could not be possible for some actions to be lying inoperative, while others would bring about the birth. If it be explained on the ground of Death being a manifester of all actions (which would lead to the next birth),—just like the lamp which manifests only those objects that are within its range then the next birth would be regulated by only such actions as have been manifested at the last death; this is not correct; because, it has been declared (in the "Honey Section") that the whole becomes identified with the whole; because when the whole is identified with the whole, inasmuch as it is controlled by the limits of time, space, &c., it is not possible either for the whole to be completely destroyed, or for the parts to be manifested as the whole. The same would be the case with actions and their substrata. Just as the contradictory and multifarious tendency of the pre-experienced lives of Man, Peacock, Ape, &c., is not destroyed by that action alone which leads to the birth of the Ape; in the same manner, it is only proper that such Actions as are productive of other births should not be destroyed. If all pre-natal experiences were destroyed by that Action which leads to the birth of

the Ape, then it would not be possible for the Ape, just as it is born to hang to its mother's breast, while the mother is jumping from tree to tree; because, such capability has never been learnt in its present life. Nor can it be positively asserted that in its immediately preceding birth, it was an Ape; because of the *Sruti*: "Knowledge and Action follow him, as also intuition." Therefore, like tendencies, all actions too can never be completely destroyed; and as such, a remnant of actions becomes possible. And since this is so, it is just possible that births may be brought about by the remnants of consumed actions; and there is no contradiction in this. Now what is that path by which they turn? "As they came"—*i.e.*, the same path by which they came. "The path of coming has been said to be—from the months to the Region of the Fathers, thence to *A'kâṣa*, thence to the Moon; while the return is not in this way,—the return being described as from *A'kâsa* to Air, and so forth; hence, how is it that the *Sruti* says 'as they came.' ' This does not touch the case; because the reaching of *A'kâsa* and Earth is exactly the same in both cases. Nor is there any such restriction in the text, as that "they return *invariably* and *precisely* by the same way;" the only necessary part being the repeated goings and returns. Therefore "as they

came" is only meant to point out, in general, the way of return. Therefore, the meaning is that they reach the elemental *A'kâsa.* The water that brought about the aqueous body in the lunar orb, became disintegrated on the destruction of such actions as were the source of the experiences therein. Just as a lump of butter is dissolved, on contact with fire, so the water became dissolved, and in its subtle state continued to exist as *A'kâsa* in sky. And from the sky, it became Air; that is, residing in the Air, they became identified with Air, and are wafted hither and thither; and one whose actions have faded off, becomes Air, together with the water. Having become Air, he becomes smoke, again together with the water; and having become smoke, he becomes *mist—i.e.,* a form which only looks like being filled with water.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥६॥

Having become mist, he becomes the cloud; having become the cloud, he rains. Then they are born as rice and barley, herbs and trees, sesamum and beans. Henceforth, the exit becomes extremely difficult; for, whoever eats the food, and who sows the seed, he becomes like unto him. (6).

Com.—Having become the mist, he comes to be cloud, capable of be-sprinkling; and having become the cloud, he rains down upon high regions; *i.e.*, one who has a residue of actions falls down in the shape of a shower of rain. And they are born as corn, &c. The plural number in "they" is due to the fact of the multiplicity of those of consumed actions; while in the case of the cloud, these, being one only, were spoken of in the singular. And inasmuch as those that fall down as rain happen to be located in thousands of such places as, a mountain-side, unnavigable rivers, oceans, forests and deserts, —an exit therefrom becomes extremely difficult. Because, being carried by water-currents from mountains, they reach rivers, and thence the sea, where they are swallowed up by alligators, &c. These again are swallowed by others; and then together with the alligator, they become dissolved in the sea, and together with the sea-water, are again drawn up by the clouds, to fall down as rain upon deserts or inaccessible stony grounds; and while there, they are drunk up by serpents and deer, and eaten up by other animals; these again are swallowed by others; and so on they would go on, in an endless round. At times, they may be born, among inanimate objects, not capable of being eaten; then, they dry up then and there. Even they are born among such inanimate objects that may

be eaten; their connection with a procreating agent becomes extremely difficult, on account of the number of inanimate things being so large. For these reasons, exit from this state becomes extremely difficult. Or, the meaning may be that exit (or escape) from this condition is *much more difficult* than the state of the corn &c.;—in this case a second *ta* will have to be supplied,—the construction in this case being—exit from the condition of the corn, &c., is extremely difficult; still more difficult is the exit from the connection with procreating agents. Because, if these happen to be eaten by celibate persons or children, or by impotent and old men, they are destroyed in the middle (without chance of birth); because, the eaters of food are many and diverse. If by chance, they happen to be eaten by procreating persons, then, having become identified with these procreating agents, their actions take shape and obtain an existence. How? Whenever a procreating agent, who eats the food connected with the latent individuality, and sows seed in the womb, at the proper time,—he becomes like unto him; *i.e.*, the latent individuality lying in the mother's womb, in the shape of the father's seed, becomes very much similar to him in shape; since the seed is impressed with the shape of the procreating agent; because of another text, which declares: "the virility proceeding from all the limbs;" therefore

the seed is of the same form as the procreating agent. Hence, it is, that from man is born a man; from a cow, a cow, and no other animal. Hence, it is true that 'he becomes like unto him.' Those other individualities that, without getting to the lunar orb, at once reach the condition of the corn, &c., through their execrable sinful deeds, and then subsequently again reach the human state,—for these persons exit is not so very difficult; because, they have been born as the corn, by way of punishment for their sinful deeds; and so, they remain in that state, till the results of the evil deeds are over; when, their body of corn falling off, they take to other bodies like that of the caterpillar, &c., in accordance with their deeds; with them, in this state, consciousness is present, as declared in the text: "He is conscious, he passes over as a conscious being." Though, as a matter of fact, they assume another body, after having gathered within themselves all their organs, yet they are found to take to other bodies, endowed with full consciousness due to the dream-like impressions left by those actions which impelled him to the particular new body; hence, the passing over by the paths of Light and smoke is accompanied by a dreamy consciousness; because, such passing is due to actions that have taken shape. Such however is not the case with those individualities that are born as corn &c., in their descent;

these have no consciousness of their connection with the procreating agents; nor is it possible for conscious beings to live in the corn, when they are being cut, thumped and grinded. *Objection*: "In that case, even for those that descend from the lunar orb, the taking to a new body being exactly similar to the above case, it is only proper that these two should be all along equipped with consciousness, like the caterpillar. And in that case, for the performers of sacrifices and works of public utility, there is a terrible experience of hell, beginning from their descent from the lunar orb down to their birth, again as *Brâhmana* &c. And in that case, the injunction of such sacrifices &c., would be only for the sake of trouble, whereby the Veda would lose its authority, actions enjoined therein leading to such terrific results." *Reply*: It is not so; there is a difference between the two cases (of ascent and descent)—just as in the case of climbing a tree and falling from it. For one who is moving along from one body to the other, the actions have already taken shape in these bodies, and as such, it is but proper that these should be endowed with such consciousness as is brought about by the actions; just as one who is climbing up a tree to pluck a fruit is fully equipped with consciousness. In the same manner, consciousness would be present in the case of those who are

passing on upwards, by the path of Light; as also for those that are ascending to the Moon by the path of smoke. But, such could not be the case with those that are descending from the Moon,—just as there is no consciousness in one who is falling down from the top of the tree. Just as we find a total absence of consciousness in such persons as have been struck down by a mace or such other instrument, and having all their organs of sensation benumbed by the pain caused by the stroke, are being carried along from one place to another; so, also in the case of those that are descending from the Moon down into other bodies, who have their organs benumbed on account of their aqueous bodies having been destroyed by the exhaustion of their actions in the experience of the pleasures of heaven. Therefore, the fact is that these persons, being as if rendered conscious by the water which served as the seed of the body which they have not yet renounced, descend by the way of *A'kâsa* &c., and become attached to such inanimate bodies as are ordained by their deeds, being all the time unconscious, on account of having all their organs benumbed. Thus too, he continues unconscious all through the processes of cutting, thrashing, grinding, cooking, eating, digesting, modifying into the seed, and its sowing; because, during all this time, the action bringing about the next

body has not yet taken shape. Through all these states, he continues to exist in connection with the water that found his lunar body; and hence, the absence of consciousness in him is no contradiction, as it is in the caterpillar (which is already endowed with an animate body). In the interim, his unconsciousness is like that in the comatose state; and as such is not open to any discrepancy. Nor is it possible to infer that Vedic rites, being accompanied by animal slaughter, bring about double results (pleasures of heaven and pains of hell); because, such slaughter is authorised by the scriptures: "not killing animals *apart from sacred places.*" And the slaughter that is authorised by the scriptures can never be held to lead to evil consequences. Even if such were accepted, the *mantras* accompanying it could easily remove the taints of sin, like the removal of poison by *mantras*; and as such, there would be no efficiency left in any agency of evil, that may have cropped up, as the cause of future troubles, during the performance of Vedic rites; just as there is all potency in the poison removed by a due recitation of *mantras.*

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाऽथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्श्वयोनिं वा

सूकरयोनिं वा चण्डालयोनिं वा ॥ ७

Those whose conduct here has been good, will quickly attain some good birth—the birth of a *Brâhmana*, the birth of a *Kshatriya* or the birth of a *Vaisya*. And those whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a *Chandâla*. (7).

Com.—Now among the persons concerned, those whose conduct in this world has been good—*i.e.*, those whose actions have been virtuous, accumulating good residue — this qualification indicating such persons as have been free from cruelty, untruth, deceit and the like ;—these persons, through the remnant of the residue of actions enjoyed in the lunar regions, quickly attain to some good birth, free from cruelty &c. —the birth of a *Brâhmana*, *Kshatriya*, or a *Vaisya*, in accordance with their deeds. On the other hand, those, whose conduct has been bad, and the residue of whose actions has been evil,—such persons quickly attain some evil birth, a birth which is devoid of all tinge of virtue, and is disgusting—the birth of a dog, of a hog or of a *Chandâla*, in accordance with their deeds. Those twice-born ones, whose conduct has been good, who have always lain in the path of their duty, performing sacrifices &c, such persons frequently go and return by the path of smoke &c., like a pulley. If

however they attain knowledge, then they pass away by the path of Light &c.

अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयꣳ स्थानं तेनासौ लोको न संपूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ८ ॥

On none of these two ways are those small creatures continually revolving; they die and are born. This is the third place. Thus it is that that world is never filled. Hence, one should have a feeling of disgust. To this end there is this verse. (8).

Com.—When they do not pursue knowledge, nor perform sacrifices, &c., they do not proceed by any of these two paths of Light and smoke. These become the small creatures—flies and mosquitoes &c.—that are continually revolving. Hence having fallen from both the paths, they go on being born and dying endless number of times. And in imitation of their series of deaths and births, it is said 'die and be born'—this injunction being assumed to be addressed by the God to such people. For such people, all time is past in births and deaths and not in any sacrifices or in enjoyment of the results of these. This is the third state, that of the small creatures,—third in comparison with the two paths. Because, those that proceed by the southern path return again; and because, those that

are not entitled to either knowledge or action, do not even go there, therefore that world is not filled. The fifth question has already been answered by the explanation of the science of the five Fires. The first question—that with regard to the point of divergence of the southern and northern paths—has been answered by the assertion that the throwing into fire being common to both classes of men, the difference is that (1) one class proceeds by the path of Light, whereas the other class having proceeded by the path of smoke to the six months of the sun's southern declension, returns again; and (2) one class passes on, from the months to the year, while the other proceeds from the months to the Region of the Fathers. The return too, from the lunar orb, by way of *A'kâsa*, has been explained, as being in the case of those whose residuum of actions has been consumed. The non-filling of that world has been directly explained by the text itself: "Hence is that world not filled." And because, the ways of the world are so full of troubles, therefore one should cultivate feelings of disgust towards it. And because, small creatures, having all their time taken up by experiences of the pains of birth and death, are thrown into an illimitable terrific darkness, as if in an unfathomable and unnavigable ocean, hopeless of crossing it over,—therefore one should cultivate a feeling of disgust

towards such worldly processes:—*i.e.*, he should pray that he may not fall into this terrible ocean of the metempsychosis. To this effect, there is a verse, in praise of the philosophy of the five Fires.

स्तेनो हिरण्यस्य सुरां पिबꣳश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाऽऽचरꣳस्तैरिति ॥ ९ ॥

A man who steals gold, who drinks wine, who dishonours the Teacher's bed, and who kills the *Brâhmana*—these four do fall, and also the fifth, one who associates with these. (9).

Com.—(1) One who steals gold from a *Brâhmana*, (2) the *Brâhmana* who drinks wine, (3) who dishonours the Teacher's wife, and (4) who kills a *Brâhmana*,—these four fall; as also the fifth, one who associates with these.

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद ॥ १० ॥

One who knows the five Fires, he is not touched by sin, even though he associates with them. He becomes pure and clean and reaches blessed worlds, one who knows this,—*yea one who knows this.* (10).

Com.—Now, one who knows the five Fires as explained above,—even though he be associating with them, he is not touched by sin; he continues pure; and

by the science of the five Fires, he is also made clean; and because he is clean, he reaches blessed worlds—*i.e.*, worlds like those of *Prajâpati* and the like,—one who knows this, *i.e.* the philosophy of the five Fires, as expounded by questions and answers. The repetition is meant to denote the end of the treatment of the questions.

—o—

Thus ends the Tenth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XI.

—o—

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रिया: समेत्य मीमाꣳसां चक्रुः को न आत्मा किं ब्रह्मेति ॥१॥

Prâchînasâla the son of *Upamanyu*, *Satyayagna* the son of *Pulusha*, *Indradyumna* the grandson of *Bhallavi*, *Jana* the son of *Sarkarâksha*, and *Budila* the son of *Asvataraiva*—these great house-holders and great theologians, having come together, held a discussion, as to 'who is the Self', 'what is *Brahman*'. (1).

Com.—Those that proceed by the southern path, have been said to become food; and it has been said

that the Gods eat them; and it has also been said that for them there is a troublesome course of births and rebirths among the smaller animals. And with a view to the removal of both these discrepancies, and for the fulfilment of an identification with *Vaisvânara*, the eater, the next section is commenced; as is indicated by such passages as "thou eatest food, and seest the dear ones &c." The story is meant to facilitate the comprehension of the subject, as also for the purpose of showing the line of transmission of the philosophy. *Prâchînasâla*,—by name—the son of *Upamanyu*, *Satyayagna*—by name—the son of *Pulusha*, *Indradyumna*—by name—the son of *Bhallavi*. *Jana*—by name—the son of *Sarkarâksha*, *Budila*—by name—the son of *Asvataraiva*,—all these five "great house-holders"—possessed of large houses— "great theologians"—having the occupation of teaching the *Veda*—"having come together" somewhere "held discussion", as to "who is our Self, and what is *Brahman*." The words "Self" and "*Brahman*" qualify one another,—the word "*Brahman*" precluding the bodily Self, and the word "Self" precludes the worshipability of such *Brahman* as is characterised by the Sun and the like. Thus it comes to be established that Self is identically the same as *Brahman*, and *Brahman* is the Self,—'the Universal Self, the *Vaisvânara*, *Brahman*, that is

Brahman"; because of such passages as "Your head will fall off, and you shall be blind &c., &c."

ते ह संपादयांचक्रुरुद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति तꣳ हन्ताभ्यागच्छामेति तꣳ हाभ्याजग्मुः ॥ २ ॥

They at last solved the difficulty: 'Sirs, *Uddâlaka*, the son of *Aruna* knows, at present, the *Vaisvânara* Self; let us go to him.' They went over to him. (2)

Com.—Discussing over the point, they at last solved the difficulty by finding a teacher. *Uddâlaka* by name,—O revered sirs,—the son of *Aruna*, at present, knows fully well, this *Vaisvânara Self*, that which we want to know. Let us go over to him. Having thus decided, they went over to the aforesaid, son of *Aruna*.

स ह संपादयां चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥ ३ ॥

He thought: 'These great house-holders and great theologians will question me; and I cannot tell them all; therefore I shall speak to them of another' (3).

Com.—Just as he saw them, he knew the purpose for which they had come; and so thought: 'These great house-holders and great theologians are going to

question me with regard to the *Vaisvânara* Self; and I cannot make up my mind to tell them all about it; therefore, I shall speak to them of another teacher.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति तꣳ हन्ताभ्यागच्छामेति तꣳ हाभ्याजग्मुः ॥ ४ ॥

He said to them: 'Sirs, at present *Asvapati Kaikeya* knows the *Vaisvânara* Self; let us go to him.' They went over to him. (4).

Com.—Having thought thus, he said to them: Sir, *Asvapati*—by name—the son of *Kêkaya*—knows well the *Vaisvânara* Self &c., &c., &c., as before.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तꣳ हैव वदेदात्मानमेवेमं वैश्वानरꣳ संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ६ ॥

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

When they had arrived, he made proper respects to be paid to each of them separately. The next morning,

having risen, the king said to them : 'In my Kingdom, there is no thief, no miser, no drunkard, no man without the sacrificial fire, no ignorant person, no adulterer, —whence then an adulteress ? I am going to perform a sacrifice, sirs; and as much wealth as I give to each priest, I shall also give you, sirs; please stay.' (5)

They said: 'The purpose for which a man comes that he ought to give out. At present you know the *Vaisvânara* Self; tell us that.' (6).

He said: 'To-morrow will I give you an answer.' Early in the morning, they approached him, taking fuel in their hands; and without having performed the initiatory rites, he said to them. (7).

Com.—When they had arrived, the king had proper respects paid to each of them, by his priests and servants. The next day, rising in the morning, the king approached them with reverence, and asked them to accept riches from him. Having been refused by them, he thought that they considered him to be too sinful to receive gifts from; and hence with a view to show his right conduct, he said to them: 'In my kingdom, there is no thief, no miser—among those who can afford to give—, no drunkard—among *Brâhmanas*—, none without a sacrificial fire—having a hundred cows, no ignorant person—in accordance with his own class—, no adulterer,—whence then is an adulteress possible?

Then, being told them that they did want riches, he considered that they thought what he had offered to be too little; and hence he said to them: 'I am going to perform a sacrifice for some days; and I have set aside plenty of wealth for that purpose; out of this, whatever wealth I will give to each priest, that will I give to each of you also ; so please stay and watch my sacrifice.' Having been addressed thus, by the king, they said: "With whatever purpose a man goes to another person, that he should declare to him—saying that I come to you for such and such a purpose; such is the rule observed by all good people; we have come, seeking after a knowledge of the *Vaisvânara* self. And at present, you know this *Vaisvânara* Self; therefore tell that to us". Then he said to them: 'To-morrow I will give you an answer.' They, knowing the king's intention, approached him, early the next morning, with fuel in their hands. Inasmuch as such great house-holders and great theologians, giving up the pride of being *Brâhmana*-house-holders, and taking bundles of fuel in their hands, approached with respect the King, one lower in caste, for the purpose of learning,—all other people, desiring learning, should behave in this manner. The king too imparted to them the learning, without performing the initiatory rites,—and as he imparted the knowledge to capable persons in this way,

so should others also impart knowledge ;—such is the meaning of the story. "He said to them" the *Vaisvânara* Self, explained below.

—o—

Thus ends the Eleventh *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDAXII.

—o—

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

'*Aupamanyava*, whom do you meditate upon as the Self ?' 'The Heaven. O revered king!' This self that you meditate upon is the *Vaisvânara* Self, the *Luminous* ; therefore in your family is seen the *Suta*-libation, as also the *Prasuta* and *A'suta*-libations.'(1).

Com.—It is explained what the king asked. "*O Aupamanyava*, what is that *Vaisvânara* Self which you meditate upon ?" "But is it not against all rules that the Teacher should question the pupil." This is no discrepancy ; because we also find such a rule as that "tell me what you already know, and I will teach you beyond that" ; and elsewhere too we come across such

questions; meant to arouse the latent intuitions of a dull pupil,—as in the case of *Ajâtasatru* : "Where did it exist then, and whereto did it go?" "I meditate upon Heaven as the *Vaisvânara* Self, O revered king"—so said *Aupamanyava*. "This is the *Luminous*"—*i.e.*, that whose light or brightness is good,—this is the *Vaisvânara* Self known as the "Luminous;" and this is only a part of the Self—this on whom you meditate ;—and hence in meditating upon this, you meditate on a part; therefore since you meditate upon the Luminous (*Sutejas*) *Vaisvânara* Self, in your family is seen the "Suta-libation" of *Soma* poured out at sacrifices, as also the "*Prasuta*"-the excellently poured Libation and the "*A'suta*," the libation to the *A'harganas*. That is to say, the members of your family are excellent sacrificers.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. He eats food and sees what is pleasing and in his family is *Brahmic* glory—one who thus meditates upon the *Vaisvânara* Self. But this is only the head of the Self; and your head would surely have fallen off, if you had not come to me.

Com.—" You eat food " with a good appetite, and see what is pleasing, and desirable—sons and grandsons &c., &c. Others too eat food and see what is pleasing and in their family are seen the " *Suta, Prasuta* and *A'suta*" &c.,—the marks of sacrifice, "*Brahmic glory*"—, ——those who meditate upon the aforesaid, *Vaisvânara* Self. However, this is the only head of *Vaisvânara*, and not the complete *Vaisvânara*. Therefore, inasmuch as you meditate upon his head alone, as the complete *Vaisvânara*, your head would surely have fallen off—since you accept what is contrary to truth—if you had not come to me. Therefore you did well in coming to me.

—o—

Thus ends the Twelfth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XIII.

—o—

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥

Then he said to *Satyayagna Paulushi* : ' O *Prâchina-yogya*, what is thaton which you meditate as the Self?' He replied: 'The Sun, O revered king.' 'This is the *Visva-rûpa Vaisvânara* Self, on whom you meditate as the Self; therefore in your family are seen many and various articles. (1).

Com.—Then he said to *Satyayagna* : '*O Prâchînayogya*, on what do you meditate as Self.' He replied : "On the Sun, O revered king !" The Sun is said to be *Visvarûpa* 'because of its having many colours, and as such being many-coloured " or " Multiform ", —or because the Sun has *all forms* within itself; or since all forms belong to the Sun, therefore it is *Visvarûpa*" and from meditation thereon follows the possession of many and various articles of comfort, here and elsewhere.

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्नं पश्यासि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानर-मुपास्ते चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यो यन्मां नाऽऽगमिष्य इति ॥ २ ॥

Ready is the car with mules, female slaves and jewels; you eat food and see what is pleasing. One who thus meditates upon this as the *Vaisvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. That however is only the

Eye of the Self. You would have been blind, if you had not come to me. (2).

Com.—And further, for you, are ever ready the car with a pair of mules attached, and also female slaves together with jewels; you eat food &c., as before. The Sun however is only the Eye of *Vaisvânara*; and hence by meditating upon this as the *complete Vaisvânara*, you would have become blind—deprived of your Eye—if you had not come to me &c., as before.

—o—

Thus ends the Thirteenth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XIV.

—o—

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्माऽऽत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥ १ ॥

Then, he said to *Indradyumna Bhâllaveya*: '*Vaiyâghrapadya*, on what do you meditate as the Self?' He replied: 'On the Air, O revered king?' 'This is the *Prithagvartmâ Vaisvânara* Self, on which you meditate

as the Self. Hence come to you, offerings in various ways, and rows of cars follow you in various ways. (1).

Com.—Then he said to *Indradyumna Bhàllaveya*:- '*Vaiyâghrapadya*, on what do you meditate as the Self?' as before "*Prithagvartmâ*" is that which has various courses; and as Air has many courses, upwards and downwards, this way and that, therefore Air is "*Prithagvartmâ.*" Therefore from the meditation of the *Prithagvartmâ Vaisvânara* Self follows the result that to you come, from various sides, various offerings of food, clothing &c.; and also that various rows of cars follow you.

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees what is pleasing. That however is only the breath of the Self. Your breath would have departed, if you had not come to me. (2).

Com.—"You eat food &c.," as before. That is the breath of the Self; and your breath would have departed &c., &c.

Thus ends the Fourteenth *Khanda* of *Adhyâya* V.

———o———

ADHYA'YA V.

—o—

KHANDA XV.

—o—

अथ होवाच जनꣳ शार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥

Then he said to *Jana Sârkarâkshya* : '*Sârkarâkshya*, on what do you meditate as the Self?' 'On *A'kâsa*, O venerable king.' 'That Self which you meditate upon is the *Bahula Vaisvânara* Self. Therefore you are *full* of offspring and wealth. (1).

Com.—"Then he said &c., &c." as before. "This is the *Bahula* Self." The *A'kâsa* is said to be "*Bahula*" (*Full*), because it is all-pervading, and because it is meditated upon as endowed with the property of *fullness*. You are full of offspring—sons and grandsons—and wealth—gold &c.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदेहस्त्वेष आत्मान इति होवाच संदेहस्ते व्यशीर्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees and what is pleasing, and in his family is found *Brahmic* glory. That however is only the trunk of the Self. Your trunk would have been torn, if you had not come to me. (2).

Com.—This is the "middle trunk" of *Vaisvânara*. The root "*dih*" = accumulate; and since the Body is an *accumulation* of flesh, blood, bone, &c., therefore the word "*Sandêha*" = Body. Your trunk would have been torn asunder, if you had not come to me.

—o—

Thus ends the Fifteenth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XVI.

—o—

अथ होवाच बुडिलमाश्वतराश्वि वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वꣳ रयिमान्पुष्टिमानासि ॥ १ ॥

Then he said to *Budila A'svatarâsvi*: '*Vaiyâghrapadya*, on what do you meditate as the Self?' 'On water, O revered king.' This is the *Rayi Vaisvânara* Self, on which you meditate as the Self. Therefore

you are endowed with wealth and strong body.' (1).

Com.—He said to *Budila* &c., &c.,—as before. "This is the *Rayi Vaisvánara* Self"—the Self in the shape of wealth; because from water proceeds food, and thence wealth. Therefore you are wealthy and strong in body, —strength being due to good food.

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मान इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self, eats food and sees what is pleasing, and in his family is found *Brahmic* glory. But that is only the bladder of the Self. And your bladder would have burst, if you had not come to me. (2).

Com.—"That is the bladder of the Self *Vaisvânara*; and your bladder would have burst, &c., &c."

—o—

Thus ends the Sixteenth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XVII.

—o—

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठाऽऽत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥ १ ॥

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नाऽऽगमिष्य इति ॥ २ ॥

Then he said to *Uddâlaka A'runi*: '*Gautama*, on what do you meditate as the Self;' He replied: 'On the earth, O revered king.' He said: 'That which you meditate upon as the Self is the *Pratishthâ Vaisvânara* Self. Therefore you stand firm with offspring and cattle.' (1).

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. However, those are only the feet of

the Self. Your feet would have faded away, if you had not come to me. (2).

Com.—He said to *Uddâlaka* &c., &c., as before. "On the earth"&c. "This is the *Pratishthâ*, the feet of *Vaisvânara.*" "Your feet would have *faded away*"—become dull and benumbed—if you had not come to me.

—o—

Thus ends the Seventeenth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XVIII.

—o—

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वा
सोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपा-
स्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥ १ ॥

He said to them: 'All of you, knowing the *Vaisvânara* Self, as if different, eat your food. But one who meditates upon the *Vaisvânara* Self as "*Prâdêsa-mâtra*" and '*Abhivimâna,*' eats food in all worlds, in all beings, in all selves.' (1).

Com.—He said to them, endowed as they were with the aforesaid philosophies of *Vaisvânara*: "All of you"—"*Khalu*" is a meaningless word,—"knowing the *one Vaisvânara* Self, as if different, eat your food,"*i.e.*, all of

you have ideas of the Self *as limited*— and the difference in your ideas is just like the difference of the ideathat the born-blind have of an elephant. One who knows the one *Vaisvânara*, with Heaven as His head and the Earth as His feet,—as "*Prâdesa-mâtra*"—this compound meaning (1) that which is recognised bodily, through Heaven as the head and Earth as the feet; or (2) that which is recognised in the mouth &c., as being the eater; or (3) that which is measured by a measure extending from the Heaven to the Earth; or (4) that whose extent are the Heavenly Region &c., which are declared in the Scriptures; or (5) in other theories, the Self is said to measure only a *span*, extending from the head to the chin; but this last is not what is meant here; because the treatment concludes with "of this Self &c." As "*Abhivimâna*"—*i.e.*, *identical* with himself. "*Vaisvânara*"—(1) He who *leads* men to the states ordained in accordance with their virtuous or vicious deeds; or (2) the Universal Man, the All-Self; or (3) He who is recognised by all men, after being differentiated into their counter-selves. One who thus meditates upon this *Vaisvânara*, eats food in all the worlds—Heaven &c.—, in all beings—animate and inanimate—, in all Selves—*i.e.*, in the body, the sense-organs, Mind and the Intellect; since, it is by all these that creatures name the Self. The knower of *Vaisvânara*, being the All-Self, eats

food; and not like the ignorant person, who knows the physical mass alone.

तस्य ह वा एतस्याऽऽत्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्माऽऽत्मा संदेहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

Of this *Vaisvânara* Self, the head is *Sutêjas*, the Eye is *Visvarûpa*, breath is the *Prithagvartmâ* Self, the trunk is *Bahula*, the bladder is *Rayi*, the feet are the Earth, the chest is the altar, the hairs are the sacred grasses, the heart is the *Gârhapatya* fire, the Mind is the *Anvâhâryapachana* fire, and the mouth is the *A'hâvanîya* fire. (2).

Com.—Why is it so? Because of this *Vaisvânara* Self, the head itself is *Sutêjas*, the eye is *Visvarûpa*, the breath is *Prithâgvartmâ* Self, the trunk is *Bahula*, and the feet are the Earth. Or the meaning of those explanations may be that such a *Vaisvânara* Self is to be meditated upon. Next, with a view to show that one, who knows the *Vaisvânara*, performs the *Agnihotra* sacrifices while eating, it is added. Of this *Vaisvânara*, the eater, the chest is the altar —because of the similarity in shape; the hairs are the sacred grasses—because the hairs appear as being strewn over the chest, just as the grass over

the external altar; the heart is the *Gârhapatya* Fire,—because the mind, as created out of the heart, becomes centralised; and for the same reason, the mind is the *Anvahâryapachana* Fire; the mouth is the *A'havaniya* Fire,—because the food is poured into the mouth, just as the libation is poured into this fire.

—o—

Thus ends the Eighteenth *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XIX

—o—

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयꣳस यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

Therefore, that food which may come first is an object of libation. And the first libation that one offers, he should offer, saying '*Svâhâ* to *Prâna*'; and thereby *Prâna* is satisfied. (1).

Com.—Such being the case, the food that, at the time of eating, may first come to a man for eating, ought to be offered as a libation. What is meant here is only the full accomplishment of the *Agnihotra* sacrifice, and not the detailed mention of the processes of the parts of the *Agnihotra*. And the first libation that the eater

offers, he should offer, saying '*Svâhâ* to *Prâna*'; *i.e.*, uttering this *Mantra*, he should throw in some food, the quantity of which should be exactly the same that is thrown into the Fire. And by this, *Prâna* is satisfied.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चाऽऽदित्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

Prâna being satisfied, the eye is satisfied; the eye being satisfied, the Sun is satisfied; the Sun being satisfied, Heaven is satisfied; and Heaven being satisfied, whatever is under Heaven and under the Sun, is satisfied. And through the satisfaction thereof, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic glory*. (2).

Oom.—*Prâna* being satisfied, the eye is satisfied; and so do the Sun, the Heaven &c; and whatever is under—*i.e.*, supervised—by the Sun and Heaven, becomes satisfied. And all this being satisfied, he himself becomes satisfied, with the food that he then eats, and also with offspring &c. "Brightness" of the body, or of speech and intelligence; "*Brahmic glory*"—glorious brightness resulting from a properly accomplished study of the Veda.

———o———

Thus ends the Nineteenth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

—o—

KHANDA XX.

—o—

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति ॥ १ ॥

The second libation that he offers, he should offer, saying '*Svâhâ* to *Vyâna*.' Then *Vyâna* is satisfied (1).

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

Vyâna being satisfied, the ear is satisfied; ear being satisfied the Moon is satisfied; the Moon being satisfied, the Quarters are satisfied; and the Quarters being satisfied, whatever is under the Quarters and under the Moon, is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring cattle, health, brightness and *Brahmic* glory. (2).

—o—

Thus ends the Twentieth *Khanda* of *Adhyâya* V.

ADHYA'YA V.

—o—

KHANDA XXI.

—o—

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥ १ ॥

The third libation that he offers, he should offer, saying '*Svâhâ* to *Apâna*'; then *Apâna* is satisfied. (1).

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

Apâna being satisfied, Speech is satisfied; Speech being satisfied, Fire is satisfied; Fire being satisfied, the Earth is satisfied; the Earth being satisfied, whatever is under the Earth and Fire is satisfied. Through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory." (2).

—o—

Thus ends the Twenty-first *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XXII.

—o—

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समान-
स्तृप्यति ॥ १ ॥

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति
पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च
पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभि-
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

The fourth libation that he offers, he should offer saying '*Svâhâ* to *Samâna*'; and thence *Samâna* is satisfied.' (1).

Samâna being satisfied, the Mind is satisfied; the Mind being satisfied, *Parjanya* is satisfied; *Parjanya* being satisfied, Lightning is satisfied; Lightning being satisfied, whatever is under Lightning and under *Parjanya* is satisfied. And through the satisfaction of this he himself is satisfied; also with offspring, cattle, health, brightness and *Brahmic* glory. (2).

—o—

Thus ends the Twenty-second *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V

—o—

KHANDA XXIII.

—o—

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥ १ ॥

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाऽऽकाशश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

The fifth libation that he offers, he should offer saying '*Svâhâ* to *Udàna*'; and thereby *Udâna* is satisfied. (1).

Udâna being satisfied, the skin is satisfied; the skin being satisfied, the Air is satisfied; the Air being satisfied, *A'kâsa* is satisfied; *A'kâsa* being satisfied, whatever is under the Air and under *A'kâsa* is satisfied. And through the satisfaction of this, he himself is satisfied; also with offspring, cattle, health, brightness and *Brahmic* glory. (2).

—o—

Thus ends the Twenty-third *Khanda* of *Adhyâya* V.

—o—

ADHYA'YA V.

—o—

KHANDA XXIV.

—o—

स य इदमविद्वानग्निहोत्रं जुहोति यथाऽङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत्स्यात् ॥ १ ॥

If without knowing this, one were to offer the *Agnihotra*, it would be just as if a man were to remove the live-coals and pour the libations on dead ashes. (1).

Com.—If some one, without knowing the aforesaid philosophy of *Vaisvânara*, were to offer the well-known *Agnihotra*,—it would be exactly as if some one were to remove all the live-coals capable of libations being poured in, and pour his libations in the dead ashes left behind. The difference between the *Agnihotra* of one who knows the *Vaisvânara*, and that of one who knows it not, is just the same as between pouring libations in fire and that in ashes. By this deprecation of the ordinary *Agnihotra*, the *Agnihotra* of one who knows the *Vaisvânara*, is praised.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥ २ ॥

But he who, knowing this, offers the *Agnihotra*, his libations fall upon all worlds, all beings and all selves. (2).

Com.—Therefore, the *Agnihotra* of the knowing person is of superior quality. Why? Because one, who knowing this, offers the *Agnihotra*, the libations of such a person, who knows the aforesaid *Vaisvânara*, fall upon all the worlds &c., &c., as explained above, 'the falling of libations' and 'eating of food' being synonymous.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳ हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

Just as the soft fibres of the *Ishîka* reed would burn, when thrown into the fire, in the same manner, are burnt the evils of one, who knowing this offers the *Agnihotra*. (3).

Com.—And just as the soft fibres of the *Ishîka* reed would burn away quickly, when thrown into fire, so, for one, who knows this and is the All-Self the eater of all food, are completely destroyed all the evils—virtue and vice—"accumulating through many births, and being produced in the present life, prior to and consecutively with the appearance of knowledge. What is burnt is all the evil, except that which is destined to operate towards the making up of the next material body of

the individual; because, these are not burnt, being, as in the case of the liberated ones, already operative towards its effect. This is for one, who knowing this *offers the Agnihotra—i.e.,* eats his food.

तस्माद् हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतꣳ स्यादिति तदेष श्लोकः ॥ ४ ॥

Therefore if one who knows this were to offer the remnant of his food to a *Chandâla,* it would be offered in his own *Vaisvânara,* self. Hence, is this verse. (4).

Com.—If the knowing one were to offer the remnant of his food to a *Chandâla,* who does not deserve such offer—*i.e.,* even if he were to dispose of the remnant against ordinances—, it would be offered into his own *Vaisvânara Self,* as located in the *Chandâla's* body; and thus, such an act would not be sinful. By this, it is the knowledge of *Vaisvânara* that is eulogised. In the sense of such praise, is the following vedic verse.

यथेह क्षुधिता बाला मातरं पर्युपासत एवꣳ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

As here, hungry children wait upon their mother, so do all beings wait upon the *Agnihotra.* Yea, they wait upon the *Agnihotra.* (5).

Com.—Just as in this world hungry children wait upon their mother—expecting when the mother would give them food, so do all beings, that eat food, wait upon the *Agnihotra*, as offered by one who knows the above,—*i.e.*, they wait in expectation of the eating of the knowing person; waiting to see when he would eat and feed them; the fact being that the whole universe is satisfied by the eating of the knowing person. The repetition is meant to indicate the end of the *Adhyâya*.

——o——

Thus ends the Twenty-fourth *Khanda* of *Adhyâya* V.

——o——

Thus ends the Fifth *Adhyâya*.

——o——

The Chhandogya Upanishad.

—o—

ADHYA'YA VI.

—o—

KHANDA I.

—o—

ॐ श्वेतकेतुर्हाऽऽरुणेय आस तꣳह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति॥ १॥

Harih Om! There was one *Svêtakêtu*, the grandson of *Aruna*. His father said to him: '*Svêtakêtu*, go and live a religious student; for, there is none of our family, my dear, who has not studied the *Veda*, and who is *Brâhmana* only by birth?

Com.—The connection of the *Adhyâya* "*Svêtakêtu*, &c." is this: It has been declared above that "all this is *Brahman*, rising in It, dissolving in It, and living in It"; and now it has to be shown how the universe is born from It, how it is dissolved into It, and how it lives in It. And again, it has also been declared that when a single knowing person has eaten, the whole world is satisfied; and this could be possible, if the self in all creatures were one; and not, if this self were

diverse; and this sixth *Adhyâya* is begun with a view to show that the self in all is one. The story of the father and son is for the purpose of showing the gravity of the philosophy. "*Svêtakêtu*" by name. "*Hai*" indicates tradition. "*A'runêya*—the grandson of *Aruna*. To him said his father, *Aruni*, finding him to be a fit person for knowledge, and seeing the time of his initiation approaching: "Well *Svêtakêtu* find a *guru*, fit for your family, go to him and live as a religious student. Because it is not proper that one born in our family should not know the *Veda*, and should be a *Brâhmana only by birth*"—*i.e.*, one, who only calls *Brâhmanâs* his relatives, and does not himself behave like a *Brâhmana*.

स ह द्वादशवर्ष उपेत्य चतुर्विꣳशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तꣳह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः ॥ २ ॥

Having gone when twelve years old, he came back, when he was twenty-four of age, having studied all the *Vedas*, greatly conceited, considering himself well-read, and arrogant. His father said to him: "*Svêtakêtu*, since thou art so conceited, considering thyself well-read, and arrogant,—didst thou ask for that instruction?" (2).

Com.—It seems that the father himself was away from his home; whereby, though himself fully endowed will all necessary capabilities, he did not initiate his son. Having been thus directed by his father, *Svêtakêtu*, twelve years old, went over to his Teacher until he was twenty-four years of age,—when, having read the *Vêdas* and learnt their meaning, and being "greatly conceited"—*i.e.*, not considering anybody to be his equal—, inclined to consider himself well-read, and arrogant, came back to his home. Seeing his son unlike himself, arrogant and conceited, the father said to him, with a view to teach him proper manners: "Well *Svêtakêtu*, as thou art so conceited, proud of your learning and arrogant, what great thing hast thou obtained from thy Teacher? Or, didst thou ask him about that "*instruction*"—*i.e.*, that by which is taught the supreme *Brahman*, which can be comprehended only by means of instructions."

येनाश्रुतꣳ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥ ३ ॥

By which the unheard becomes heard, the unperceived becomes perceived, and 'the unknown becomes known? ' How can there be such an instruction, Sir?'

Com.—The "Instruction" spoken of is described: That instruction, by which all that is unheard becomes

heard, all that is unperceived—*i.e.*, unthought of—becomes perceived, and the unknown becomes definitely known. What is signified by the story is that even after one has read all the vedas, and having understood everything else, if one does not know the truth with regard to Self, his ends are still unaccomplished. Having heard this wonderful account of the instruction, and thinking any such, by which the unknown becomes known, to be impossible, *Svêtakêtu* asks : "How" —in what way—"can there be such an instruction ?"

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातꣳ स्याद्वाचाऽऽरम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥

Just as, my dear, by a single clod of clay all that is made of clay becomes known,—all modification being only a name based upon words ; the truth being that all is *clay*. (4).

Com.—"Just listen to me, how such instruction is possible, my dear". Just as in the ordinary world, when a single clod of clay—the material cause of the jar &c.,—is known, all other modifications of clay become known by it. "But how can all the effects be known by the knowledge of the cause, in the shape of the clod of clay ?" This does not touch our position ; because the effect is non-different from the cause. You think that the knowledge of one thing cannot lead to

the knowledge of another; and this would be true with regard to the point at issue, if the cause were something different from the effects. But as a matter of fact, it is not so. "Then how is it that there is an idea prevalent among men, that such a thing is the cause, and that such and such a thing is its effect?" Just listen how that is; all modification is only a *name* (the affix "*dhêya*" has a reflexive meaning), based on mere words. That is, it is only a name based upon words, and there is no such reality as *modification*. In reality, the only reality is the *clay*.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातꣳ स्याद्वाचाऽऽरम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥

And just as, my dear, by a single ingot of gold, all that is made of gold becomes known,—all modification being only a name based on words, the truth being that all is gold. (5).

Com.—Just as, my dear, by the knowledge of a single ingot of gold, all modifications of gold—crown, bracelet &c.—become known;—'only a name' &c. &c. as before.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातꣳ स्याद्वाचाऽऽरम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवꣳ सोम्य स आदेशो भवतीति ॥ ६ ॥

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति भगवाꣳस्त्वेव मे तद्ब्रवीत्विति तथा सोम्येति होवाच ॥ ७ ॥

And just as, my dear, by a single pair of nail-scissors, all that is made of iron becomes known,—all modification being only a name based upon words, and the truth being that all is *iron*; thus, my dear, is that instruction. (6).

'Surely, those venerable men did not know this; for, if they had known it, why should not they have told it to me? Please, sir, tell it to me.' 'So be it, my dear.' (7).

Com.—Just as, by a "*single pair of nail-scissors*"—which indicates any single piece of iron—all modifications of iron become known, &c. &c. as before. The citing of many instances is with a view to including all the various phases of the Reality to be explained, and also to bringing about a firm conviction in the mind of the listener. "Thus, my dear, is the instruction, spoken of by me." When the father had said this, the son replied: "The venerable men, my Teachers, surely did not know this, that you have said; for, if they had known this Reality, why should not they have told it to me, who was duly qualified, being devoted and

obedient to the Teacher? Hence, I conclude that they did not know it." The son made this assertion, even though it was deprecatory to his Teachers, simply because he was afraid of being again sent away to the Teacher, to learn the truth. "Therefore, please sir, tell that to me, which, being known, would make me omniscient." Thus requested, the father said: "So be it, my dear."

—o—

Thus ends the First *Khanda* of *Adhyâya* VI.

—o—

ADHYA'YA VI.

—o—

KHANDA II.

—o—

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second; and from that *Asat*, the *Sat* was born. (1).

Com.—"*Sat*" denotes pure Being which is extremely subtle, undefinable, all-pervading, one, taintless, indivisible, pure consciousness. That which is explained by all the Vedântâs. The word "*Eva*" has a definitive

force. What is it ascertained to be? "This,"—the universe, which is found to be differentiated into name and form, "was Pure Being",—thus "Pure Being" being connected with "was". When was this Pure Being alone? "In the beginning"—*i.e.*, prior to the creation of the universe. "Is not this Pure Being even now, that it is specified as being so *in the beginning*?" No. Wherefore the specification then? At the present time also, this is Pure Being,—but differentiated into Names and Forms, the object of the notion of "this"; while, before creation, this was only amenable to the idea of "Pure Being"; hence, it is specified "*in the beginning* this was Pure Being." Prior to creation, no object could be cognised as "this", as differentiated into Name and Form; just as it is not so cognised during deep sleep. Just as on waking from deep sleep, one recognises mere Being—that during deep sleep, the only object was Pure Being,—so also prior to creation. Such is the import of the text. Just as, in the ordinary world, in the morning, one sees the potter gathering clay for the making of the jar &c.; and then having gone away to some other place, and returning in the evening, he finds in the same place various such articles as the jar, the cup and the like; and then, the idea in his mind is that "all this jar &c., was only clay in the morning"; in the same manner, we have the present

assertion.—"In the beginning, this was "Pure Being." "*One alone*"—*i.e.,* there is nothing besides Its own effects. "*Without a second*"—in the case of the jar, we find certain other co-operating agencies—in the shape of the potter who is the efficient cause, and so forth—apart from the clay itself; and it is all such extraneous agency that is precluded from the case in question—in the case of Being, there being no other auxiliary agencies. The meaning is that apart from Itself, no other object exists. *Objection*: "In accordance with the *Vaisêshika* theory too, the co-existence of all things with Being, is quite possible,—the notion of Being pervading over all substances and qualities; inasmuch as the substance has *Being*, the quality has *Being*, the Action has *Being* &c, as declared by the *Vaisêshikas*". All this would be quite true, as appertaining to the present time; but the *Vaisêshikas* do not admit the fact of the effect having a Being, *prior to its production*; inasmuch as they hold that prior to production, the effect is non-existent. Nor do they admit of the reality of a single Being, without a second, prior to creation. Therefore it is something quite different from the Being held by the *Vaisêshikas*, that is here spoken as the cause, the "Pure Being," explained by means of the example of the clay, &c.

Now, at the time of the consideration of realities

prior to creation, "some"—*i.e.*, the *Nihilists*—say, while considering such realities, that, prior to creation, this was non-being, *i.e.*, a non-entity, —this universe being, at first, one without a second. The *Bauddhâs* say that prior to creation, the only reality was the negation of Being; and they do not admit of any other reality, opposed to Being; as the *Naiyâyikas* hold that the reality is both Being and non-being, meaning thereby respectively, the *object as it exists*, and *its contradictory*. "If the Nihilist holds that prior to creation, there was a mere negation of Being, how is it that they speak of it as *existing* prior to creation, and being *one only, without a second*,—thereby asserting its relations with time and number?" True; no such assertion is proper, for those that admit of the mere negation of Being. The theory of the existence of pure non-being too is untenable; because that would be denying the existence of the theoriser himself,—which is impossible. If it be urged that "the theoriser theorises *at the present time* and not prior to creation",—this cannot be; because, there are no grounds for believing in the negation of Being, prior to creation; which absence of grounds invalidates any such assumption as that "prior to creation, this was pure non-being." "Inasmuch as words signify counterpart realities in the objective world, how can there be any meaning in the

sentence, 'this was non-being, one, &c.' And any meaning being impossible, the sentence loses all authority." This does not touch our position; because the sentence refers merely to the *cessation of any cognition of Being*. The word "Being" signifies a counterpart objective reality; the words "one," and "without a second" too qualify—(*lit.*, are co-existent with)—the word "Being"; so also the word "was". And the negative, used in the sentence speaking of "Being", only serves to *preclude*, from the object spoken of by such sentence, the notion expressed in the sentence—this notion being that "this was one alone, without a second"—such preclusion being based upon the sentence treating of "Being" itself; just as the person riding a horse, while taking his seat (based) upon the horse, turns the horse away from the object in its front. And the sentence with the negative does not directly denote the negation of Being. Therefore, the sentence "this was non-being &c.," is put forward simply with a view to set aside all mistaken notions from the minds of men. It is only when a mistaken idea is clearly expressed, that people can be warned against it; and in this lies the use of the sentence beginning with "non-being"; hence this sentence comes to be endowed with full vedic authority. And therefore, the objection urged above falls to the ground. "From this

non-being"—*i.e.*, from the negation of all things—"Being"—all that is seen to exist—"was born." The deletion of the last vowel in "*Jâyata*" is a vedic form.

कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥

'But how, my dear, could it be so?' said he; 'how could Being be born from non-being? In fact it was Being alone that existed in the beginning, one, without a second;' (2).

Com.—Having thus put forward the view of the great Atheist, the text next proceeds to deny it: "How"—on what grounds—"my dear, could it be so"?—*i.e.*, how could it be possible for Being to be born from non-being?" Though the sprout is found to appear from the destruction of the seed—a negation—yet, even this is opposed to their theory. How? Because the parts of the seed, that go to make up the complete seed, transfer themselves into the sprout; and they are never destroyed in the appearance of the sprout. And again, the shape of the seed is not held, even by the Atheists, to be anything apart from the constituent parts of the seed; and as such, there is no portion of the seed that could be said to be destroyed at the appearance of the sprout. If it be held that there is something apart from the constituent parts, then, that

goes against the Atheistic theory. If it be held that "what is destroyed of the seed is the shape of the seed, held by *mistake—samvriti*—(to be apart from the parts)" —then, we ask—what is this, "mistake"? Is it an entity, or a non-entity? If a non-entity, then you have no example whereby to prove its existence. If, on the other hand, it be an entity, then the birth of the sprout is not from a non-entity; the fact being that the sprout is born out of the parts of the seed. If it be urged that even the constituent parts of the seed are destroyed,—this cannot be; because the impossibility of destruction applies equally in the case of the parts; just as according to the Atheists there is no such *complete whole,* as has the shape of the seed, so also are the parts no *wholes*; and as such cannot be destroyed. Because the parts too will have their parts; these latter again will have their own; and as this series could never stop, no destruction could ever be possible. On the other hand, for One who holds the existence of Being, the notion of existence going on ever so long, the fact of Being never ceases; and, as such, the production of an entity becomes established. Whereas, for those that hold to non-being, there can be no example of the production of Being from non-being. For the former theorists, there are found many examples—such as the production of the

jar out of clay, the jar existing only while the clay exists, and never otherwise. If it were only from non-entity that the jar were to be produced, then one desiring to make a jar would not take up the clay; or the jar, &c., would all be followed by notions of non-entity. None of these however is found to be the fact; hence, Being can never be born from non-being. It has been asserted that the idea of the clay is the cause of the idea of the jar; while there is no such reality as either the clay or the jar; but in this case too, it is only an existing idea of clay that is the cause of the existing idea of the jar;—whence too, there can be no production of Being from non-Being. If it be urged that "the ideas of clay and the jar, standing in the relation of means and consequence, have mere sequence between them, and no causal relation,"—this cannot be; because, even in the matter of the sequence of ideas, the Atheists can have no instances to substantiate their case. Therefore the father said—"How could it be thus? In what manner could Being be born from non-being?" That is to say, there are no instances to show the production of an entity from a non-entity. Thus having upset the theory of non-being, the text sums up: "Being alone, my dear, existed in the beginning"—which has been established as the orthodox view. *Objection:* "Even for one who holds

Being, there is no instance showing the production of an entity from another entity; since from one jar another jar is not found to be produced." True it is that from one entity no *other* entity is born,—the fact being that it is Being alone which subsists in another form; just as the serpent coiling itself round into a ring, and as the clay-dust subsists in the forms of the jar &c. "If, in this manner, Being alone has all sorts of shapes, how is it that it is declared that *in the beginning this was Being* alone"? Have you not heard the word "*eva*" which has a definite meaning with reference to the denotation of the word "this"—which signifies the *effect*? "But then, in that case, it follows that in the beginning there was non-entity, at first there being no *this*, while at the present time *this* has appeared." Not so; It is Being itself which subsists in the form of that which is denoted by the word "this,"—just as it is the clay which subsists in the form of that which is denoted by the words "jar" &c. "But just as the clay is a reality in itself, so too are the jar &c.; because these too are, like it, the objects of notions, other than that with regard to Pure Being; and hence, all effects would be realities different from the Being,—just as the cow from the horse." This cannot be; because, though the various effects lump, jar &c., differ among themselves, yet they are the same with regard to the clay. Though the jar differs

from the lump, and so does the lump from the jar, yet both the lump and the jar do not differ from the clay; hence, both the lump and the jar are pure clay. Whereas, the horse differs from the cow, and the cow from the horse. Therefore the jar &c., are only different forms of clay. In the same manner is all this only a form of Being; hence, it is only proper to say that "in the beginning, this was Being alone,"—all forms of modifications being merely in *name*. "It is declared in the *sruti* that the *Purusha* is indivisible, inactive, calm, faultless, taintless, divine and incorporeal the inner and outer unborn; and as such how could the indivisible, incorporeal Being be modified into different shapes?" This does not touch our position; just as the parts of the serpent are assumed from the parts of the rope, so it would be possible for the shapes of modifications to proceed from the assumed parts of the Being; because says the *sruti* "all modification is only a name based on words; and the only truth is that it is *clay*," and thus the only truth is the Being. "One, without a second," *as a matter of fact*, even at the time of the cognition of this (when the one-ness ceases only *apparently*.)

तदैक्षत बहुस्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहुस्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्व च शोचति स्वेदते

वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

It saw, 'may I be many, may I grow forth'. It created fire. The fire saw, 'may I be many, may I grow forth'. It created water. Therefore whenever a man is hot and perspires, it is water produced from fire. (3).

Com.—The Being "*Saw*"—*i.e.*, did the seeing. It follows from this that the cause of the universe is not *Pradhâna* of the *sânkyas*; because, they hold the *Pradhâna* to be non-intelligent; while the Being spoken of here is intelligent; because, It sees. How did it see? "May I be many, and may I grow forth!" Just as the clay becomes many in the shape of the jar &c, or as the rope grows forth into the shape of the serpent, assumed in the mind. "In that case all that is seen to be is a non-entity, because the rope *as the serpent* is a non-entity." Not so; because it is Being itself that is mistaken for dualities and diversities,—and there is no non-existence of anything anywhere. The *Naiyâyikas* assume a reality other than being; and then they declare that prior to creation, this is destroyed, whence they assert its subsequent non-existence. But we do not assume any name or thing, other than Being. It is Being alone which *names*, and is *named*, as other things; just as, the rope that is named serpent by the notion of a serpent; or again, just as

the lump, the jar &c., being mistaken for something other than the clay, are named as a 'lump', 'jar' &c; while those that know the rope set aside the name and idea of serpent, and those that know the clay set aside the names and ideas of the lump, the jar &c; in the same manner, those that have a discriminative knowledge of Being, set aside all words and ideas with regard to the modifications,—as say the *Srutis*: "Whence speech desists, not reaching it even by the mind." "That which cannot be named &c., &c." Having seen (thought) thus, "It created fire." "It has been declared in another *Sruti* that from the self was produced *A'kâsa*, from *A'kâsa*, Air, and from Air, fire,—thus fire being the *third* in order of production; then, how is it that in the present passage it is mentioned as the *first* creation, and *A'kâsa* is said to follow from it; thus then, there is a contradiction between two parts of the *Sruti*." This is no fault; because, even in the present case, it can be assumed that the Being created fire, after having created *A'kâsa* and Air. Or, the fact may be that the text has no eye to the order of creation; all that is meant to be shown being that all things being the effect of Being, this latter 'is one, without a second'; because, the instances cited are those of clay and the like. Or, it may be that what is aimed at is an exposition of "*Trivitkarana*" (the intermixture of

three elements); and hence the creation of only three—Fire, Water and Food—is described. 'Fire' is that which is known as that which burns, cooks, lightens, and is red. Having been created, the fire willed as before, 'may I be many, may I grow forth'; and 'it created water'; —by 'water' being meant all that is known to be fluid and white. Because, water is the effect of Fire, therefore, whenever a person is hot and perspires, it is only water that is being produced from fire.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥ ४ ॥

The water willed 'may I be many, may I grow forth'; it created food. Therefore, whenever it rains anywhere, then is most food produced; as from water alone is eatable food produced. (4).

Com.—'The water willed,' as before, the Being, in the form of water, willed 'may' I be many, and may I grow forth.' 'It created Food—by 'Food' being meant the Earth; because Food is of the nature of the Earth. Because Food is produced from water, therefore whenever it rains at any place, there the greatest quantity of food is produced; hence, it is from water that all eatable food is produced. In the first sentence it was

said simply '*Food* was produced,' where the earth was meant; here it is said '*eatable* food,' meaning thereby the various corns, barley &c. 'Food' is all that is heavy, firm, nutritious, and dark in colour. 'We do not find any intelligent *will* in the case of fire &c.; inasmuch as the killing of these is not prohibited, and as in them we do not find any such traits of intelligence, as fear and the like; then, how is it that the Text asserts that *the fire willed.* This is no fault; fire &c., being modifications of the real source of intelligence, and the intelligent one bringing about effects in a fixed order, it can be reasonably said that 'Fire *willed,*' meaning thereby that, 'It willed, *as it were*' 'Well, then is the intelligence of Being only assumed?' No, by no means; the seeing of the Being being amenable only to words, it could never be assumed. The *willing* by Fire, &c., however, is inferred; and as such, there being an absence of real primary *will* it is only proper that it should be assumed, (in accordance with inference). 'The Being too being the cause of clay, may be inferred to be non-intelligent; and in that case the *willing* may be assumed as belonging to the non-intelligent *Sânkhya pradhâna,* on the ground that the Being is for the sake of intelligence, and brings about effects in keeping with a fixed time and order. In the ordinary world too, we come across cases where the

non-intelligent is used as intelligent—*e.g.*, 'the bank of the river wishes to fall'; similarly could it be with the non-intelligent Being.' This cannot be; because the Being is declared to be the self; 'It is the true, it is the self.' If it be urged that 'the declaration of its being the Self is also assumed,—just as there is an imposition of the name Self on the non-Self, as in the case 'my Self is *Bhadrasêna*,'—this cannot be; because, in the sentence 'the delay for him is only so much, &c.,' the *Sruti* declares Liberation for one who has a true knowledge. 'I am *Sat*.' If it be urged that this too is only assumed,—all declaration of Liberation being only assumed, even in the case of the theory that one who knows the *Pradhâna* to be his self, is close to liberation; just as, starting for a village, one might say; 'I have reached the village', with reference to the speed with which he is going;—this cannot be; because, the section has begun with the declaration 'a knowledge of which makes the unknown known &c.' It is only when the Being is known that all things become known; because, all things are non-different from It, because It is declared to be 'one without a second.' There is nothing else left to be known—which is either directly mentioned in the Sruti, and which could be inferred from any premises—whereby the declaration of liberation might be assumed. If the whole *Adhyâya*

were said to be assumed, then it would be so much labour lost for nothing; because the fact of this *Adhyâya* explaining things leading to the final end of Man is got at, by means of argument. Therefore, inasmuch as the Veda is authoritative, it is not right to ignore the directly denoted meanings (and assume secondary indirect ones). Therefore it is established that the cause of the universe is intelligent.

——o——

Thus ends the Second *Khanda* of *Adhyâya* VI.

——o——

ADHYA'YA VI.

—o—

KHANDA III.

—o—

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥ १ ॥

Of these living beings, there are only three origins: born from an egg, born from a living being, born from roots. (1).

Com.—Of all living beings, Bird &c,—because "*êshâm*" is added. we must take it to refer to the living, and not to fire &c.; because the three-foldness of these has yet to be spoken of, and before it has been spoken of, they cannot be referred to as "these"; and

secondly, because we find the word 'Deity' used with regard to fire &c.: "These three Deities &c." Therefore, of these living beings, the Bird &c., there are only three origins, not more. It is explained which ones these three are: (1) That born from the Egg—the Bird &c.: the Bird and the serpent are seen to be born from the Bird and the serpent; hence a Bird is the origin of another Bird, and so on. "Inasmuch as '*Andaja*' is that which is born from an Egg, the origin is the *egg*, and not the Bird; and as such, how is it that what is born of an egg is spoken of as the *origin*?" It would have been so, only if the *Sruti* was dependent upon your wish; but inasmuch as the *Sruti* is independent, it has declared that the origin is *that born from the egg*, and not the *egg*; and as a matter of fact also, we find that the absence of the Bird—and not that of the egg—brings about the absence of any future brood of that species. Therefore, *that which is born from the egg* is the origin of the *andaja* class. Similarly "*that is born of a living being*"—*i.e.*, that which is born from the womb—, the man, cattle and the like. So also, that which is "*born from roots*"—*i.e.*, all that proceeds from *that which shoots out*, namely the immoveable objects; or "*udbhid*" may be taken as seed or *root*; and that which is born of these is the origin of all immoveable beings. Those born in perspiration &c.,

are included in the "egg-born" &c. Hence is the number limited to "three" only.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनाऽऽत्मनाऽनुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

This Deity willed: 'Well, may I enter into all those three *dêvatâs* by means of this Living Self (*jivâtma*) and shall appear under different names and forms.' (2).

Com.—"This Deity",—the one treated of here, named "Being", source of fire, water and food—willed, as before—"May I be many &c." Inasmuch as the purpose of becoming many has not yet been fulfilled, the Deity based its further desire upon that purpose. What did the Deity will: "Well, may I enter into these three *dêvatâs*, Fire, Water and Food, by means *of this living self*"—by this last clause referring to the process of living experienced by the Diety, during the previous creation, the meaning being 'by means of that self which keeps the Breath' &c, meaning thereby the self, partaking of the character of Intelligence, and as such, not differing from the Real Self. "May I enter" *i.e.*, may I, having obtained, specific consciousness, by contact with Fire, Water and Food, manifest under various names and forms; that is to say, clearly distinguish that such is the Name and such is the Form. "The non-worldly omniscient Deity being independent,

it is not possible that It should consciously determine to enter, and positively enter into the Body, which is the receptacle of hundred and one troubles, and by such entrance, actually undergo the troubles." True; this would not be possible, if the Deity were to determine to enter and undergo troubles, in its pristine undifferentiated form; but, as a matter of fact, such is not the case; since it is clearly stated "having entered by means of this *living self*,—the living self being only a shadow of the Deity, a mere reflection of the Real Self, in the mirror consisting of contact with *Buddhi* and the rudimentary elements; just like the reflection of the sun in the water. The contact of the Deity possessed of unimaginable, endless powers with *Buddhi* &c., produces a shadow of Intelligence, through the non-discrimination of the Real Form of the Deity; and this shadow is the origin of various such notions, as 'I am happy,' 'I am unhappy,' 'I am deluded' and the like. Inasmuch as it is in its mere shadow that the Deity has entered, It is not, in itself, connected with pain, and pleasure. Just as the man, the sun &c., reflected in the water, are there only in their shadows, and as such, are not touched by the faults of the reflecting surface; so also this Deity. "Just as the Sun being the Eye of all the world, is not touched by the external discrepancies of the Eye; so also, the inner self

of all beings, being apart from the world, is not touched by the discrepancies of the world;" and also "It is like *A'kâsa*, all-pervading and eternal" as declared in the Katha Upanishad; "as if thinking &c.," as in the *Vajasanêya*. "If the living self is a mere shadow, it must be false; and so also must be its being in this world and the next, &c." That does not affect the case; because it is held to be *true*, in its character of the Real Self. All Name and Form is *true*, only in its nature of the Real Self—all modification by itself, being false; as declared before "all modification is mere name &c."; so also with the living self. There is a well-known maxim that 'the offering is in keeping with the character of the elemental to which it is offered'; and it is in accordance with this maxim that all worldly modifications are true, in their character of Real Self, and false, in all other cases; and as such, the *Naiyâyika* cannot raise any objections against this; because we can always explain away discrepancies by saying that all assertions of duality, contradicting one another, are mere fancies of one's own intellect, based upon unrealities.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनाऽऽत्मनाऽनुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥

Saying 'may I make each of these three tri-partite,' the Deity entered into those three *dêvatâs*, by means of this living self, and differentiated Names and Forms. (3).

Com.—" Having entered into these three *dêvatâs*, in their original state, with Names and Forms undifferentiated,—may I differentiate their Names and Forms "—having thought so, and also that,—"each of these three, may I make tri-partite "—in which process one element is the principal and the other two being secondary constituents,—otherwise, it would become like the rope with all its three constituent threads of equal importance. The three elements are separately rendered tri-partite, but only within themselves. Thus Fire &c., come to acquire their separate names—that this is *Fire*, this *Water* and this *Food.* And the purpose that is served by the recognition of the separate names of these is the accomplishment of all usage with regard to them. Having thought thus, the Deity entered these three *dêvatâs*, by means of the aforesaid living self,—entering inside like the reflection of the Sun—, entering first the body of the *Virât*, and then the bodies of the Gods &c., finally came to differentiate Names and Forms, in accordance with its previous resolve—distinctly differentiating that such is the *Name*, and such the *Form*, and so forth.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

It made each of these tri-partite; and how each of these three *dêvatâs* becomes tri-partite, learn that from me, my dear. (4).

Com.—It made each of these *dêvatâs* tri-partite—in accordance with the comparative excess of the one with regard to the other two. You may, for the time being, lay aside the fact of the bodies of the gods &c., with their Names and Forms differentiated, being tri-partite. as consisting of Fire, Water and Food; just learn from me first, how each of these three *dêvatâs*—exterior to those bodies,—comes to be tri-partite; I will explain this by means of examples.

——o——

Thus ends the Third *Khanda* of *Adhyâya* VI.

——o——

ADHYA'YA VI.

—o—

KHANDA IV.

—o—

यदग्ने रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचाऽऽरम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥

Of Fire, the red colour is the colour of Fire, the white is of the Water, and the black is of the Earth. Thus vanishes *Fieriness* from the Fire, being only a modification, which is merely a name, based upon words; the only truth being that there are the three colours. (1).

Com.—The tri-partition of the *dêvatâs* is exemplified. An example is cited with a view to explain the whole by exhibiting only a part. Of the tri-partite Fire, what is known as the *red* colour is the colour of the pre-tripartite Fire; so also, the white colour of the Fire is the colour of the pre-tripartite water; and the black colour is that of the Earth, prior to tri-partition. Such being the case, there vanishes what you think to be *Fire* apart from the three colours. Prior to the correct understanding of the three colours, you

had the notion of Fire, as an independent entity; this notion as also the word Fire, vanishes. Just as when rock—crystal is seen over a red surface, the idea that people and the words that they use is that "it is a ruby"—prior to the discrimination of the surface and the crystal, after which, however, the notion of *ruby*, as well as the word 'ruby' disappears. "Why should you bring in the *idea* and the *word* in the present explanation? The explanation should be 'prior to the discrimination of the three colours, it was Fire; and as soon as the three colours were properly recognised, it ceased to be Fire; just as when the threads have been drawn away, the *cloth* ceases to be.' Not so; because Fire is cognised only by means of the *idea* and the *word*; because it is declared that "It is a mere modification, being only a name"—"Fire"—"based on words." For the same reason the *idea* of fire is also false. The only truth, that is there, is that there are the three colours—*i.e.*, apart from the three colours there is not an atom that is true. (1).

यदादित्यस्य रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचाऽऽरम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

Of the Sun, the red colour is the colour of Fire, the white is of Water, and the black is of the Earth. Thus vanishes *Sunness* from the Sun, being only a modification, which is only a name, based on words; the only truth being that there are three colours. (2).

यच्चन्द्रमसो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचाऽऽरम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥

Of the Moon, the red colour is the colour of Fire; the white is of Water; the black is of the Earth. Thus vanishes Moonness from the Moon, being only a modification, which is a mere name, based on words;—the only truth being that there are three colours (3).

यद्विद्युतो रोहितꣳ रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचाऽऽरम्भणं विकारो नामधेयं त्रीणी रूपाणीत्येव सत्यम् ॥ ४ ॥

Of the Lightning, the red colour is the colour of Fire; the white is of Water; the black is of the Earth; thus vanishes *Lightningness* from the Lightning, being only a modification, which is a mere name based on words;—the only truth being that there are three colours. (4).

Com.—Similarly of the Sun, the Moon, and the Lightning, &c., &c., as before. "It was promised above 'Learn

from me how each of these *dêvatâs* becomes tri-partite;' while in all the four cases, it is only the tri-partite character of Fire that has been shown, and no examples have been cited to show the tri-partite character of Water and Earth."This is no fault; what is meant by the text is that in the same manner, examples may be added to show the similar tri-partite character of Water and Earth also. The examples in connection with Fire are simply meant to point out the nature and method of exemplification,—it being chosen on the ground of its being coloured, and as such, being more easily and and clearly comprehensible. Odour and taste have not been taken up in the example; because the three were not possible; as in fire, odour and taste do not exist. Touch and sound have not been taken up, because they are incapable of being shown apart from their substrata. If the whole universe is tri-partite, then, as in the case of Fire, the only truth would be the three colours, and like the *fieriness* of fire, the *universeness* of the universe would also vanish. Similarly too, earth being only an effect of water, the only truth would be the water, and the earth would be a mere name. So too, the water being an effect of fire, would be a mere name; and the only truth would be the fire. Fire too, being an effect of Being would be a mere name, the only truth being the Pure Being. This is

what is meant by the text. "Air and *A'kâsa*, not being tri-partite are not included in Fire &c; and these are still left as being true; and so also, do odour, taste, sound and touch remain behind; and as such, how could the mere knowledge of Being, make all things unknown? For, certainly, there must be some independent method of knowing, these latter that have been left behind." This does not touch our position; because all things are included in the 'coloured substance. How? In Fire, which has colour, we also find sound and touch, and from this fact we infer the presence therein of *A'kâsa* and Air, whose specific properties are sound and touch; similarly Water and Earth are included in taste and odour respectively. The three coloured substances— Fire, Earth and Water—having been shown to be tri-partite, all that is included in them is only a modification of Being; and as such, in truth there being only the three colours, all is meant by the text, is that everything is known by the knowledge of Being. Ether Air, and *A'kâsa* or their specific qualities, touch and sound, are never cognised apart from *coloured substances*. Or, another explanation may be that the tri-partite character of the coloured substances too is shown only with a view to point out the way in which the others may also be shown to be similarly tri-partite. Just as in the case of tri-partition, the only truth is the three colours,—so,

the same rule is applicable to the case of the five-fold partition of the elements. Thus then, all things being only a modification of Pure Being, the knowledge of this makes all things unknown ; hence it is established that Being is " one only, without a second ". Hence it has been only rightly said that " by the knowledge of one, all things become known".

एतद्ध स्म वै तद्विद्वाꣳस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदांचक्रुः ॥ ५ ॥

It was on knowing this, that the ancient great house-holders and great sacrificers said : ' For us, there is nothing now that is unheard, unthought or unknown which people will talk of ; ' and they knew it from these. (5).

Com.—Knowing this, the ancient great house-holders and great sacrificers said : what did they say ? " For us,"—for our family—" there is nothing now unheard, unthought or unknown, which people will talk of,"—that is to say, all our descendants knowing the Pure Being, all things will be known to them. But how did these people know It ? They knew It from these colours,—having known them as tri-partite, they knew all things else. And because they knew this, they

knew all,—they were omniscient. Or, it may mean that they knew all things from "these", Fire, &c., that have been cited as examples.

यद रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु शुक्लमिवाभूदित्यपाꣳ रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद्वविज्ञातमिवाभूदित्येतासामेव देवतानाꣳ समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

Whatever appeared red, they knew it to be the colour of Fire; whatever appeared white, they knew it to be the colour of Water; whatever appeared Black, they knew it to be the colour of Earth. (6).

Whatever appeared to be unknown, they knew it to be a combination of these *dêvatâs*. Now learn, my dear, from me, how, on reaching the man, each of these *dêvatâs*, becomes tri-partite. (7)

Com.—How did they know? In such objects as the pigeon and the like, which appeard to be something else—what appeared red to those ancient *Brahman-knowers*, they knew it to be the colour of Fire. Similarly what appeared as white, they knew it to be the colour of Water, and the Black to be the colour of the

Earth. In the same manner, whatever happened to be infinitely subtle and not particularly cognised,—they knew this to be a combination—an aggregate—of the same three *dêvatâs*. Thus have all the external things, Fire, &c., been known; now, my dear, learn from me, how each of these aforesaid *dévatâs*, on reaching the man—as made up of the head,feet &c., and as being an aggregate of means and consequences—*i.e*, on being connected with man, becomes tri-partite.

——o——

Thus ends the Fourth *Khanda* of *Adhyâya* VI.

——o——

ADHYA'YA VI.

—o—

KHANDA V.

——o——

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥

Food when eaten, becomes three-fold: its grossest part becomes feces, its middle part flesh, and its subtlest part mind. (1).

Com.—Food when eaten, and digested by the Fire in the stomach, becomes divided into three parts: of the food thus divided, the grossest part is excreted as feces; the middle part—gradually changing from the liquid

condition, ends in becoming flesh; and the subtlest part, reaches upward to the Heart, and thence entering the arteries called the "*Hitâ*," and thereby bringing into existence the aggregate of the organs of speech &c., finally develops into the mind; *i.e.*, being changed into the form of the mind, it increases the mind. And thus the mind being increased by food, it is material (*lit.*. elemental); and not impartite and eternal, as held by the *Vaisêshikas*. Though it will be declared later on that "mind is his divine eye," yet that does not refer to its *eternality*, but only to the fact of its pervading over all the senses and all their objects whether subtle, or near, or far. And we shall explain how the eternality of the mind in comparison to the objects of other senses, is purely *Comparative*, (and not *absolute*); because, it has been distinctly declared that "Being alone *is* one, without a second."

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

Water, when drunk, becomes three-fold: its grossest part becomes urine; its middle part blood and its subtlest part is *Prâna*. (2).

Com.—So also water when drunk becomes three-fold: its grossest part being urine, its middle part being blood and its subtlest part becoming *Prâna*, as will be

declared "*Prâna* consists of water as of one who is drinking water, *Prâna* will not be separated."

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

Fire, when eaten, becomes three-fold: its grossest part becomes bone, its middle part marrow and its subtlest part Speech. (3).

Com.—Fire when eaten in the shape of oil, butter &c., becomes three-fold; its grossest part becomes bone, its middle part becomes the marrow—the fatty substance encased in the bone; and its subtlest part becomes speech,—it being well known that by eating oil, butter &c., Speech becomes clear, and capable of speaking.

अन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

'Thus, my dear, mind consists of Food, *Prâna* of water, and Speech of fire.' 'Teach me, again, Sir.' 'So be it, my child,' he said. (4).

Com.—Such being the case, my child, "Mind consists of Food, *Prâna* of water, and Speech of Fire." "But those that eat only food, such as the rat &c., are found to have life and speech; and so also those that live upon water alone, such as the denizens of the

Sea, Fish &c., are found to have mind and speech; and so too may be inferred the fact that those who live upon mere oils, have life and mind. And then, how is it that mind is said to consist of food only?" This is no discrepancy; since everything being tri-partite, all the three elements exist in everything. One never eats any un-tripartite food, or drinks any un-tripartite water, or eats any un-tripartite Fire. Hence it is no contradiction of our theory, to find that the rats that eat only food, have speech and life. Having been thus convinced of the truth of the theory, *Svêtakêtu* said: "Teach me again, Sir"—*i.e.*, explain to me still further by means of fresh examples, the theory that the mind consists of food &c; because, even now, I have not been able to definitely grasp this theory; for, it is really hard to realise that the food, water and oils falling in the body—which itself is not distinct from fire, water and earth—, develop by means of their subtlest parts, into mind, *Prâna* and speech, without relinquishing their own innate properties." When the son had said this, the father replied: "So be it—just listen to an example, which will show how what you ask is quite possible".

———o———

Thus ends the Fifth *Khanda* of *Adhyâya* VI.

———o———

ADHYA'YA VI.

—o—

KHANDA VI.

—o—

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति ॥ १ ॥

Of the curd when churned, my dear, that which is subtle rises upwards; it becomes butter. (1).

Com.—Of the curd, when churned, my dear, that which is subtle, gathers up and then rising to the top as cream, becomes butter.

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥

In the same manner, my dear, of the food that is eaten, that which is the subtle part rises upwards; and it becomes mind. (2).

Com.—As in the instance cited, so too, my dear, of the food, rice &c., that is eaten,—and which is churned by the fire in the stomach helped by the wind, as if it were by means of a churning rod—that which is the subtle part rises upwards, and becomes mind; *i.e.*, being joined to the parts of the mind, helps to its growth.

अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ ३ ॥

Of the water that is drunk, my dear, that which is the subtle part rises upwards, and becomes *Prâna* (3).

Com.—Similarly, of the water that is drunk, that which &c., &c.

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

Of the fire that is eaten, my dear, that which is the subtle part rises upwards, and becomes speech. (4)

Com.—In the same manner, my dear, of the fire that is eaten, &c., &c.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

Thus, my dear, mind consists of food, *Prâna* of water and speech of fire. 'Teach me more Sir.' 'So be it my dear,' said he. (5)

Com.—Thus it is only proper as I said, that the mind consists of food, *Prâna* of water and speech of fire. "All this may be right enough as with regard to water and fire; but I have not quite grasped the fact of

the mind consisting of food; therefore, sir, explain to me this fact of the mind consisting of food, by further illustration." The father replied: "So be it."

—o—

Thus ends the Sixth *Khanda* of *Adhyâya*. VI.

—o—

ADHYA'YA VI.

—o—

KHANDA VII.

—o—

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माऽशीः काममपः पिबाऽऽपोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

Man, my dear, is made up of sixteen parts. For fifteen days do not eat anything; drink as much water as you like; since *Prâna* consists of water, it will not be cut off, if you drink water. (1).

Com.—The subtlest part of the Food eaten, added strength to the mind; and this strength of the mind, increased by the food, is divided into sixteen parts; and it is these that are called the sixteen parts of the man. The man, equipped with the sixteen-fold strength of the mind increased by food, and endowed with the *Jîva* in a body which is an aggregate of means and consequences, is called "one of sixteen parts;" and it is only when this strength exists that

the man can see or hear, or think or understand, or do or know, being capable of all actions; while on the waning of which, he loses all his capabilities. It will also be explained later on that "It is by the approach of Food, that one sees &c., &c." The capacity of all causes is due to the mind alone. Only such people as are endowed with the strength of mind, are found to be really strong; as are those people whose food is contemplation,—*food* consisting of everything. Hence the strength of mind brought about by food, constitutes the sixteen parts of the man. And if you want to prove this assertion, do not eat any food for fifteen days, but you may drink as much water as you like; because if you drink water, your *Prâna* will not be cut off from you, inasmuch as *Prâna* consists of water; and without the impulse of the cause, the effect cannot stay in its permanent form.

सह पञ्चदशाहानि नाऽऽशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ २ ॥

For fifteen days, he did not eat; and then he approached him, and said 'Sir, what shall I say?' 'The *Riks*, the *Yajus* and the *Samas*.' 'They do not occur to me, Sir.' (2).

Com.—Having heard this, with a view to prove the fact of the mind consisting of food, he took no food for fifteen days; on the sixteenth day, he approached his Father, and said to him: 'well what may I say?' The Father, replied: 'Repeat the *Rik*, the *yajus* and the *Sâma*.' Being thus asked by the Father, he said 'these *Rik*, &c., do not occur to my mind, Sir.'

तꣳ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवꣳ सोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

He said to him: 'Just as, my dear, of a great lighted fire, if a single coal, of the size of the fire-fly, be left, it would not burn more than that; thus, my dear, of thy sixteen parts, only one part is left; and hence by this thou dost not remember the Vedas. Now eat, then thou wilt understand me.' (3)

Com.—When the son had said this, the father said to him: 'just listen to what is the cause of your non-remembrance of the Veda. Just as, in the ordinary world, of the fire that has been lighted up by the adding of much fuel, a single coal of the size of a fire-fly may be left in the end, when the fire has gone out; and by means of this coal, it would not burn any more than

its own size; in the same manner, of thy sixteen parts, made up by food, only one part has been left; and hence, by means of this small part, resembling the size of the fire-fly, thou dost not remember the Vedas. Now go and eat, and then thou wilt rightly* understand what I say.'

स हाऽऽशाथ हैनमुपससाद त९ह यत्किंच पप्रच्छ सर्व९ह प्रतिपेदे ॥ ४ ॥

Then he ate and approached his father. Whatever he asked him he knew it all. (4).

Com.—Then, he went and took his food; and again approached his father, with a desire to listen to his teachings. And when he had gone near him, whatever of the *Rik*, &c., the father asked him,—either the repeating of words or the explanation of passages—, he knew them all.

त९होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ५ ॥

He said to him: 'just as, my dear, of a great lighted fire, if a single coal, of the size of a fire-fly, is left, if people blaze it up by adding grass to it, it would burn much more.' (5).

Com.—The father said to him: 'Just as &c.,—as before. If people blaze up the single remaining coal, of the size of the fire-fly, by adding grasses to it, then the blazing coal would burn much more than before.'

एवꣳ सोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टाऽभूत्साऽन्नेनोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्यन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥

Thus, my dear, of the sixteen parts, only one part was left to thee; and that being lighted up with food, blazed up; and by that, thou rememberest the Vedas. That the mind consists of food, *Prâna* of water, and speech of fire, he understood—*yea he understood it.* (6).

Com.—In the same manner, my dear, of the sixteen parts of thy power, only one was left to thee—when thou didst not eat for fifteen days; and this part being lighted up by the Food that thou hast taken, has blazed up. The long vowel being a peculiar *vedic* form. Another reading is '*Prâjvâlit*'; the meaning being that being lighted up, it blazed up of itself; and it is, by means of this blazing part, that thou now rememberest the Vedas. Thus, both by negative and positive illustrations,

has it been shown that the mind consists of food; hence he sums up: 'The mind consists of food &c.,'—the meaning being that all these facts have been proved. This fact of the mind &c., consisting of food &c., as explained by the father, *Svêtakêtu* understood. The repetition is meant to point out the close of the section on tri-partition.

——o——

Thus ends the Seventh *Khanda* of *Adhyâya*. VI.

——o——

ADHYA'YA VI.

—o—

KHANDA VIII.

——o——

उद्दालको हाऽऽरुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनꣳ स्वपितीत्याचक्षते स्वꣳह्यपीतो भवति ॥ १ ॥

Uddâlaka, the grandson of *Aruna*, said to his son *Svêtakêtu*: "learn from me, my dear, the true nature of sleep; when a man is said to sleep, then, my dear, is he united with pure Being and gone to his own. Hence people say: '*he sleeps* (*svapiti*) since he is gone to his own'.

Com.—It has been understood that the mind consisting of food, has become joined to *Prâna* and speech, consisting of water and fire respectively,—the mind being that, wherein the supreme Deity entered by its *Jiva* self, just as the man enters into the mirror by his reflection, and the sun &c., in the water. And that, consisting of which and resting on which, the human Self becomes fitted for thinking, seeing, hearing &c.,—when that substratum ceases, then alone does It reach the positive form of the Deity; as has been explained in another *Sruti*: "As if thinking and sporting, endowed with Intelligence, having become sleep, transcend the world,—that verily is the Self, *Brahman*, consisting of knowledge, of mind, &c.," and also, 'by sleep the body &c.,' 'while living, the *Prana*' and so forth." And when the mind has ceased, it is through this cessation that the human Self residing in the mind, and having come to be known by the name of mind, becomes free from all attachment to the object of sense, and then returns to the supreme Deity; and it is this Return that *Uddâlaka* wishes to explain to his son; and with this view, he said to him: '*Svapnânta*' may be explained as the middle portion of dream-vision, *i.e.*, deep sleep; or, it may be explained as the *true nature of sleep*—that too comes to be *deep sleep* only, because of the assertion he is gone to his own;

for, apart from deep sleep nowhere else do the knowers of *Brahman* declare the *Jîva* to have *gone to his own*; just as, on the removal of the mirror, the reflection of the man in the mirror reverts to the man himself,—in the same manner, on the cessation of the mind, the supreme Deity that had entered in the shape of the reflection of Intelligence, as the *Jîva* self, for the purpose of the differentiation of names and forms, reverts to Its own Self, having renounced its form of the *Jîva*, as denoted by the name mind. Therefore it appears that the word '*Svapnânta*' means *deep sleep*; that sleep, during which one dreams, is connected with pleasure and pain; as such, it is the effect of virtue and vice, as it is well-known that it is virtue and vice alone that bring about pleasure and pain; and the capability of virtue and vice also, to bring about such effects as pleasure and pain &c., is due only to the impulse of ignorance; hence, dreamy sleep is connected with all the effects of ignorance, which are the seeds of birth and rebirth; and as such, during this, one does not return "to his own,"—"not followed by virtue, not followed by vice, passed beyond all the sorrows of heart, is he,"—"this is his freedom, this his supreme Bliss"—say the *Srutis*. It is now explained that I will show to you the real form of the Deity, free from the taint of human life, as found during deep sleep: "Learn from me, as

I explain, the true nature of sleep," *i.e.*, understand it clearly. "But, when is there *deep sleep?*" When, at which time, the man is said to sleep—*i.e.*, when people *say* 'you sleep,' the meaning being that the name "sleeping" is only indirect—, then, at that time, he is united—becomes identified with—Pure Being, the Deity spoken of here. That is to say, having renounced the human form, as brought about by contact with Mind &c., through Its entrance thereinto, It reverts to Its Own pristine form of True Pure Being and it is on account of this that people say "he sleeps" (*Svapiti*); since during the time he is "gone to his own Self"; that is to say, even ordinary talk points to Its return to Its own self. "How could the *return to self* be known to ordinary people?" Because, people say, that sleep is brought about by hard labour during the waking state. During the waking state, one becomes tired through an experience of various troubles in the shape of pleasures and pains brought about by virtue and vice; and then there follows a cessation of the over-worked organs from their activities,—as says the *Sruti* "Speech retires, Vision retires," and "Speech is with-held, Vision is with-held, Condition is with-held the Mind is with-held &c.,"—all the senses having been drawn in by the *Prâna*, which alone lies awake in the nest of the Body; and then it is that for the

purpose of shaking off the fatigue, the human Self returns to its own Self, the Deity. Inasmuch as the fatigue could not be shaken off by any other means than the rest within its own Self, it is only proper that people should say "he is gone to his own." Since it is seen in the ordinary world, that when people are suffering from diseases, like the fever &c., when they are free from the disease, they rest within their own houses. So would the case be in the present instance also; as also declared by the *Sruti* "just as the kite, or the *suparna*, having flown along, becomes tired &c., &c., &c."

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वाऽन्यत्राऽऽयतन-मलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दि-शं पतित्वाऽन्यत्राऽऽयतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनꣳ हि सोम्य मन इति ॥ २ ॥

Just as a bird tied by a string, having flown in various directions, and finding no resting place elsewhere, settles down at the place to which it is fastened;—so also the mind, my dear, flying in various directions and finding no resting place elsewhere, settles down at *Prâna*; because, my dear, the mind is fastened to *Prâna*. (2).

Com.—In support of the above there is this example. As a bird, fastened by means of a string, to the hand of the bird-catcher,—wishing to be free from the bondage,—flies in various directions; but not finding any resting place anywhere else, save the hand to which it is bound, returns and settles down to the hand to which it is fastened; exactly in the same manner, also the "mind,"—spoken of here as made up of sixteen parts, and increased by means of Food,—by which, here, is indicated the *human soul that has entered into the mind*, just like the "creaking of the bedsteads." The meaning of the sentence thus being that the human soul as limited by the mind, flies about in various directions, in the shape of pleasure and pain, actuated by desires and actions based on Ignorance, during the waking and dreaming states,—*i.e.*, experiences all these joys and sorrows, and not finding any other resting place, save the self of Pure Being, settles down at "*Prâna*"—by "*Prâna*" being meant the supreme Deity of Being, as being the substratum of all causes and effects; as says the *Sruti* "The *Prâna* of *Prâna*, with *Prâna* for his body, of form effulgent &c." The soul settles down in the Supreme Being. Because the mind is fastened to *Prâna*—*i.e.*, the mind being the substratum of the Deity pointed to by *Prâna*;—the mind indicates the human soul.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषाति नामाऽऽप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रैतच्छुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

Learn from me, my dear, what Hunger and Thirst are. When the man is to be desirous of eating, water is carrying away whatever has been eaten by him; hence, just as they speak of the *cow-carrier*, the *horse-carrier* and the *man-carrier*, so they speak of water as *food-carrier*. Therefore know this offshoot, my son, to have sprouted out; it could not be without a root; (3).

Com.—Having shown to the son the fact of the true form of the human soul being the root of the universe, by means of the name '*Svapiti*',—he now proceeds to show the same by a series of causes and effects, beginning with Food. "Learn from me of Hunger and Thirst"—*i.e.*, learn from me what the true nature of these is. At the time that the man is said to be desirous of eating, why is the man said to be so? Because, at that time, whatever solid food had been eaten by the man, and whatever liquid has been drunk by him, all this is liquified by water, and "carried away"—*i. e.*, all the food is digested. Then is the man said to be "*hungry*," which applies to the man, only secondarily.

It is a well-known fact that all creatures wish to eat, only when what they have eaten has been digested. Therefore since water *carries away* the *food*, it is known as "*asanâya*" (food-carrier); just as the cow-herd that carries the cow is called the *cow-carrier*, and the groom is called the *horse-carrier*, and the leader of men is called the *man-carrier*, a king or the general of an army. So people call water, the *food-carrier* (deleting the *visarga* from the end). Such being the case, this Body, made up of the food digested into the form of the various substances of the body, is like the offshoot of a *Vata* seed; and as being an "offshoot," an effect, called the "Body," it must be known to have sprouted out, like the offshoot of the *Vata*. But what is to be understood from this? Simply this—that being an offshoot it cannot be without a root. Being thus addressed, *Svétaketu* said what follows.

तस्य क्व मूलꣳ स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

And where could its root be, except in food? In the same manner, my dear, from food as an offshoot, infer water as its root; from water as an offshoot,

infer fire as its root; and from fire as an offshoot, infer the Being as its root. All these creatures, my dear, have their root in Being, they reside in Being, and rest in Being? (4).

Com.–If this body is an offshoot, like that of the *Vata*, and has a root,—what is its root? Being thus asked by his son, the father replied: 'Where could its root be, save in food, *i.e.*, it has its root in food.' How? The food that is eaten is liquified by water and digested by the inner fire, changes into the different humours in the body; from the humour proceeds blood, from blood flesh, from flesh fat, from fat the bones, from the bones marrow, and from marrow the semen. Similarly the food eaten by women gradually develops from the humours to the ovule. And it is by the conjunction of these two, ovule and semen,—as daily added to, by means of the food that is eaten—is the offshoot of the body made up, just like the wall made up of daily accumulations of clay put over it. Now the root, from which the body grows out as an offshoot, having a beginning and being perishable, must also have a root; and with a view to this, it is added. Just as the body has its root in food, so too from the food, as an effect, infer the existence of its cause in water. Water too having a beginning and end, is also like an offshoot; hence, from water as the effect infer its cause in fire. Fire too having a beginning

and end is an offshoot; and from fire as the effect, infer its cause in Being, the True, the one without a second,—wherein are attributed all modifications, which are unreal, being mere names based on words; just as as the character of the snake is attributed to the rope. Hence, That is the root of the Universe; and all these creatures—moveable and immoveable—have their root in Being; and not only have they their root in Being, but during their continuance too, they reside in Being, —as apart from the clay, the jar has no existence; therefore like the clay, the Being being the root of the creatures, they are said to reside in Being. And in the end too, they rest in Being—*i.e.*, they end or become resolved into Being.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितꣳ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ५ ॥

When the man is said to be desirous of drinking, then Fire is carrying away what has been drunk by him. Hence, just as they speak of the *cow-carrier*, the *horse-carrier*, the *man-carrier*, so they speak of Fire as the *water-carrier*. Thus, my dear, know this offshoot to have sprouted out; it cannot be without a root. (5).

Com.—It is now explained how the fact of Being being the root is to be followed up from water as an offshoot. When a man is said to be desirous of drinking,—this too applying to the Man only secondarily, like the name 'Hungry.' The water, which carries away the liquified food, wets the offshoot of the body, and would thereby render it dull through an excess of water, if the water were not dried up by fire. And so when the water has all been dried up by the fire, and assimilated in the body, then the man wishes to drink, and is said to be *thirsty*. Then, fire is carrying away the water that has been drunk,—*i.e.*, modifies it into the Blood and Life in the body. And just as they speak of the *cow-carrier* &c., as before, so is fire called the *water-carrier*, the form *udanya* being a Vedic form. Of water too, this body is the offshoot and none else. The rest as before.

तस्य क्व मूलꣳ स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

And where could its root be, except in water? From water as an offshoot, infer fire as its root; from fire as an offshoot, infer Being as its root. All these creatures, my dear, have their root in Being, they reside in Being; they rest in Being. And how each of these three deities, on reaching Man, become tri-partite, has been explained before. When, my dear, the man departs from hence, his speech merges in mind, the mind in *Prâna*, the *Prâna* in fire, and the fire in the Highest Deity. (6).

Com.—From the force of the meaning it appears that of fire too, this body is an offshoot. Then, from the body as an offshoot we infer water as its root. From water as the offshoot we infer fire as its root. From fire as the offshoot, we infer Pure Being as its root. Thus then, of the offshoot in the shape of the body, consisting of fire, water and food—which is a mere name based upon words,—the root is the highest Truth, Pure Being, fearless, and free from bothers; and infer this as the root. Having thus explained this to his son, by means of the well-known facts of Hunger and Thirst, he points out that whatever else has got to be explained in this section,—with regard to the fact of fire, water and food, as used up by the man, making up the offshoot of the body, which is an aggregate of causes and effects, without intermixing,—has already

been explained above. How each of these three deities, fire, water and food, becomes tri-partite, on reaching man, has already been explained—*vide* "food when eaten becomes three-fold," &c.; where, it has been explained how the middle substances of the food &c., that are eaten go to make up the body, which consists of seven substances;—the middle substances making up the flesh, blood, marrow and bone and the subtlest substances making up the mind, *Prâna*, speech, which constitute the inner organ of the body; as declared above, "It becomes the mind, it becomes *Prâna*, it becomes speech." Now when the body is broken up, this aggregate of *Prâna* and the organs, controlled by the human soul go over to another body; and the method of this transference is this: "when the man departs from hence, speech merges in the mind"—*i.e.*, is gathered up in the mind; when the relations say "He speaks not"; because the function of speech is preceded by the mind, as declared in the *Sruti* "Whatever one thinks in the mind, that he speaks." So when speech has become merged in mind, the mind continues to exist by the simple function of *thinking*, when mind is also taken up, it merges in *Prâna* as during deep sleep, when the relatives surrounding the man say "He knows not." When *Prâna* too rises up in the up-breathing—taking up within itself all the external organs—throws away the

hands and feet &c., (as explained in the section on "*Samvarga*"), pierces through the vital points of the body, and then becomes finally merged in Fire; when the relatives say "he moves not"; and then doubting as to whether the man is living or dead, they feel the body, and finding it warm, they say "he is warm, he is living". Then at last the Fire is also taken up, and this merges into the Highest Deity. In this manner, when mind has become merged into its root, the human soul resident therein, becomes withdrawn by the withdrawing of the means of his existence; and if It is withdrawn, intent upon the True, then It reaches Pure Being and does not migrate into another body, like one rising from sleep. Just as in the ordinary world one who having somehow gone to a place full of dangers, returns to a safe place, so, does the Soul return to Being. While if it be ignorant of the Self, rising from the same root—like one rising from deep sleep—after death, again enters into the meshes of the physical body. The root being that rising from which the Soul enters into the body.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

'Now, that which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Please, Sir, explain to me further.' 'So be it, my dear,' said he. (7).

Com.—The subtle essence, that has been described as "Being," the root of the Universe,—in That, has all this its Self; that is, everything has its self in this Self alone; and not any other, belonging to the world; as declared in the *Sruti*: "apart from this, there is no seer, no hearer &c." And that in which all this has its Self, is what is called "Being," the cause of the Universe, the True, the Supreme Being. Hence that is the self—of the Universe—*in Its counterpart*, which is of Its nature and is real; the simple word "*A'tma*" without qualifications being directly denotative of the counter-Self, like any ordinary word "cow." Therefore "That thou art, *Svetaketu*". Being thus convinced by the father, the son said again: "Explain this to me further, sir"—*i.e.*, I am not yet quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore please explain it to me by further illustrations. The father replied 'so be it.'

———o———

Thus ends the Eighth *Khanda* of *Adhyâya* VI.

———o———

ADHYA'YA VI.

—o—

KHANDA IX.

—o—

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाꣳ रसान्समवहारमेकताꣳ रसं गमयन्ति ॥ १ ॥

Just as, my dear, the bees make honey, by collecting the juices of distant trees, and then reducing the juice to one form. (1).

Com.—You ask 'how is it that people every day reaching Pure Being, do not know that they have reached the Being? Well, just listen to the following examples: just as, in the ordinary world, the honey-bees, 'make honey'—How?—"by collecting together the juices of trees scattered in various directions and then reducing them to the single form of honey."

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

And as those juices have no discrimination as '*I am the juice of this tree, I am the juice of that tree*'; in the same manner, my dear, all these creatures,

having reached the Being, do not know that they have reached the Being. (2).

Com.—Those juices, reduced to the single form of honey, have no discrimination in the honey, as that 'I am the juice of the jack-tree' or 'I am the juice of the mango-tree',—as there is among men, when there is vast concourse of people, each of them knows himself to be the son or the nephew of some other man, and thus recognising themselves they do not become mixed up; but there is no such discrimination among the juices of various trees—even though some of them are sweet, some sour, some bitter, and so on,—when they have all been reduced to honey; and in that condition, they can no longer be distinguished as *sweet, sour* &c. Exactly in the same manner, though all these creatures daily reach Pure Being during deep sleep, yet they are never conscious of having reached the Being.

त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दꣳशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥

And whatever these creatures are here,—a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (3).

Com.—And because they reach Pure Being, without being conscious of their own selves being of the nature

of the Being; therefore whatever they are in this world—*i.e.*, to whatever species they may have been delegated in accordance with their own past deeds,—they become impressed with the notions "I am a tiger," "I am a lion &c"; and hence even though they enter into Pure Being, yet they again become the same animals, on their return from the Being,—becoming either a tiger, or a lion, or a wolf, or a boar, or a worm or an insect, or a gnat, or a mosquito, becoming exactly what they were before. That is to say, they become the same thing again and again—the impression left upon the worldly creature being never effaced therefrom, as declared in another *sruti*: "Births are in accordance with knowledge."

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*'; 'explain to me further, sir'; 'so be it, my dear,' he said. (4)

Com.—That, entering into which the creatures come again, and that subtle essence of true Self, entering which those attached to truth, do not return,—in That

all this has its self &c., as explained before. "Just as in the world, one who is asleep in his house rises and goes to another village, knows that he has come away from his own home,—why should not the creatures, in the same manner, be conscious of the fact of their having come from Pure Being?" 'Explain this to me further, Sir'; the father replied: 'so be it.'

—o—

Thus ends the Ninth *Khanda* of *Adhyâya* VI.

—o—

ADHYA'YA VI.

—o—

KHANDA X.

—o—

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥ १ ॥

These rivers, my dear, run along; the eastern ones to the east, and the western ones to the west; from the sea, they go to the sea, and they become the sea. And just as these rivers while there, do not know I am this river or that. (1).

Com.—Listen to an illustration. These rivers—run along; the eastern ones, the Ganga &c., running to the east; and the western ones, the Indus &c, running

to the west; from the sea—*i.e.*, water is taken up by clouds from the sea, and then rained down as these rivers, and then they go to the sea and they become indeed the sea itself. And just as these rivers do not know 'I am Ganga,' 'I am Yamuna,' &c.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिꣳहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दꣳशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

सय एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

In the same manner, my dear, all these creatures, coming from Pure Being, do not know that they are coming from Being. Whatever they are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (2).

'That which is the subtle essence,—in That, has all this its Self. That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Explain to me further, Sir.' 'Be it so' said he. (3).

Com.—In the same manner, my dear, all these creatures coming from the Being, reaching which, they were not conscious of having reached It—do not know that they have come from the Being. "And whatever they are here &c"—as before. "In the world we have seen that in the water, the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed even though every day during deep sleep, at death and at the universal dissolution, they are merged in their cause, Pure Being." 'How is that? Please explain this to me, sir, by further illustrations.' Thus requested, the father said, "so be it."

—o—

Thus ends the Tenth *Khanda* of *Adhyâya*. VI.

—o—

ADHYA'YA VI.

—o—

KHANDA XI.

—o—

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष जीवेनाऽऽत्मनाऽनुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥

Of this large tree, my child, if some one were to strike at the root, it would bleed, but live; if one were to strike it in the middle, it would bleed, but live; if one were to strike it at the top, it would bleed, but live. Pervaded by the living Self, it stands firm, drinking in nourishment and rejoicing. (1).

Com.—Well, my dear, listen to an illustration: of this tree, large and full of many branches, standing before us,—(pointing to the tree)—, if one were to strike at the root with an axe but once, it would not dry up but continue to live, though a little of its sap will ooze out. Similarly if one were to strike in the middle, or at the top, it would live, though bleed. This tree, at present, is pervaded by the living Self, and hence stands firm, drinking in the sap of the earth and other nourishment by means of its roots, and rejoicing.

अस्य यदेकाꣳ शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥ २ ॥

But if the life leaves one of its branches, the branch withers; if it leaves the second, the second withers; if it leaves the third, it withers; and if it leaves the whole tree, the whole tree withers. Understand this to be similar, my son. (2).

Com.—If the life takes away its presence from one of its branches, struck by disease or by an axe, then that branch withers. The life permeates speech, mind, *Prâna* and the organs, and when these are withdrawn, life is also withdrawn. It is only when the living Self together with *Prâna*, eats and drinks, that what it eats and drinks becomes the sap which goes to add to the growth of the living body of the tree; and which thus becomes the mark of the presence of the living self in the tree. By food and drink alone does the living Self stay in the body; and these foods and drinks depend upon the living Self. And when some action presents itself which leads to the disjunction of a certain member of the whole, member of the body, then the living Self withdraws itself from its branch; and then that branch withers. Inas-

much as the existence of the sap depended upon that of the living Self, it ceased to enliven the branch, when the living Self withdrew itself from it; and on the cessation of the sap, the branch withers. Similarly when the living Self leaves the whole tree, then the whole tree withers. The tree is known to be living, by the continuation of the processes of the flowing and sucking of the sap; and from the *Sruti* in illustration, it follows that trees are also endowed with consciousness; and hence, the text distinctly points out that the theory of the *Bauddhâs* and *Vaisêshikas*—that trees are insentient is without any substratum of truth.

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिद ँ सर्वं तत्सत्य ँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

'Being left by the living Self, this dies; the living Self does not die. That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True. That thou art, O *Svetaketu.*' 'Explain this to me further, Sir.' 'So be it.' Said he. (3).

Com.—Just as in the instance cited, the tree, while endowed with the living Self, and having the actions

of taking in sap &c., is said to be *alive*; and it dies when left by the living Self; understand the same with regard to the case of man. Bereft of the living Self, this Body dies, while the living Self dies not; because we find that when a man has fallen asleep leaving some work unfinished, when he wakes up, he remembers that he had left the work unfinished; and also just because creatures are born, they immediately evince a desire to suck the breast, and terror &c., therefore it follows that they remember the sucking of the breast, and the pains experienced in the previous birth; and thirdly because such vedic actions as the *Agnihotra* &c., have a purpose, the living Self cannot be said to die. "That which is the subtle essence &c.,"—as before. "How does this gross universe, consisting of the earth &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form?, Please explain this to me by means of an illustration. Being thus requested, the father said—"So be it."

—o—

Thus ends the Eleventh *Khanda* of *Adhyâya*. VI.

—o—

ADHYA'YA VI.

—o—

KHANDA XII.

—o—

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्द्धीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन भगव इति ॥ १ ॥

'Bring a fruit of that *Nyagrodha* tree.' 'Here it is sir.' 'Break it ;' 'It is broken sir;' 'What dost thou see there?' 'These extremely small seeds, sir.' 'Break one of these, my dear.' 'It is broken, sir.' 'What dost thou see there?' 'Nothing, sir' (1).

Com.—If you want to see how this is, bring a fruit of this large *Nyagrodha* tree. Being told this, he brought the fruit, and showed it to his father. 'Here it is.' The father said: 'Break it open.' The other said, 'It is broken.' The father said to him: 'What dost thou see there?' He replied: 'These extremely small seeds I see, sir.' 'Break open one of this, my dear." He said, 'It is broken sir.' 'If the seed is broken, what dost thou see inside the seed?' He replied, 'I see nothing sir.'

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति ॥ २ ॥

He said to him: 'My child, the subtle essence which thou dost not see,—it is from that subtle essence that this large *Nyagrodha* tree grows up. Believe me, my son.' (2).

Com.—Then the father said to the son: 'On breaking the seed of the *Vata*, thou dost not see the subtle essence; but it is there all the same; and it is from that subtle essence that this large tree, supplied with all these, large trunk, branches, twigs, leaves and fruits was produced and grows up. The prefix *Ut* has to be supplied to the verb "*Tishthati.*" Believe me, my son, that in the same manner does the gross universe with all Names and Forms differentiated, proceeds from the subtle essence of Pure Being. Though the subject has been established by means of arguments and valid authorities, still people's minds being entirely taken up with gross external objects, any clear conception of subtle ultimate truths is almost impossible without proper faith; hence he adds "Believe me." When there is faith, the mind can be easily concentrated on the subject to be understood; and then the understanding quickly follows. 'I had mind elsewhere' as declared in other *Srutis.*

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

'That which is the subtle essence,—in That, has all this its essence; That is the True; That is the Self; That thou art, O *Svetaketu*.' 'Explain this to me further, sir.' 'So be it' said he. (3).

Com.—"That which is &c."—as before. 'If the Pure Being is the root of the universe, wherefore is it not perceived. Explain this to me by an illustration.' The father said : "so be it.'

—o—

Thus ends the Twelfth *Khanda* of *Adhyâya* VI.

—o—

ADHYA'YA VI.

—o—

KHANDA XIII.

—o—

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तꣳ होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद ॥ १ ॥

'Having put this salt in water, come to me in the morning ?' He did so. The father said to him : 'Bring the salt, my dear, which you put in the water, last

night. Having looked for it, he found it not, as it had melted. (1).

Com.—Though an object exists, it is not seen, though it is perceived by other means—as you will see by the following example. If you wish to see it for yourself, throw this lump of salt into water, and come to me to-morrow morning. With a view to examine what the father had said, he did as he was told. The next day, the father told him: 'Bring the salt which you threw into the water last night.' With a view to bring that salt, he looked for it in the water, did not find it, because it was melted and was hidden in the water, though existing there all the time.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तꣳहोवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

'My child, taste it from the surface; how is it?' 'It is salt.' 'Taste it from the middle; how is it?' It is salt.' 'Taste it from the bottom; how is it?' 'It is salt.' 'Throw this away, and come to me.' He did so; 'it exists for ever.' Then the father said to him.

'Here also, forsooth, thou dost not perceive the Pure Being; but there It is indeed.' (2).

Com.—Though you do not see the melted salt and though you do not feel the lump by your hand, yet it exists in the water all the same, and is perceived by other means. And in order to convince the son of the truth of this, he said to him: 'Taste this water from the surface' and when the son had done this, he asked: 'How do you find it?' The other replied. 'It tastes like salt.' 'Take the water from the middle and taste it; how do you find it?' 'It is salt.' So too 'take the water from the bottom, and taste it; how do you find it?' 'It is salt.' Leave off that water, wash your mouth, and come to me. The son threw away the salt and came to his father, saying 'the salt is ever there'—*i.e.*, 'it exists there ever and always.' When he had said this, the father said to him: 'Just as this salt was perceived at first by sight as well as by touch, but when melted in the water it ceased to be perceived by these two, though it existed there all the same, as perceived by the sense of taste; in the same manner, in this offshoot of the Body, as made up of fire, water and food, thou dost not perceive the Pure Being, which is the cause of the offshoot of the body, just like the seed of the *vata* tree—"*Vâva kila*" being indeclinables are meant to show that the sentence

forms part of the instruction imparted by the Teacher to his disciple. Just as in this water, though the salt was not perceived by sight and touch, and yet thou didst perceive it by taste, so too, in the Body, thou wilt perceive the Pure Being by other means, just like the subtle essence of the salt.

स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

'That which is this subtle essence,—in That, has all this its self; That is the True; That is the Self; That thou art, O *Svetaketu*' 'Please explain this to me further, sir?' 'So be it,' he said. (3).

Com.—"That which is &c."—as before. 'If like the subtle essence of salt, Pure Being as the cause of the Universe, is capable of being perceived by other means, though It is not perceived by the senses, by the perception of which I would have my ends fulfilled, and without the perception whereof, I would have them ever unfulfilled;—what is the means of perceiving This? Explain that to me please, still further, by means of an illustration.' Thus requested, the father said: 'So be it.'

———o———

Thus ends the Thirteenth *Khanda* of *Adhyâya VI.*

ADHYA'YA VI.

—o—

KHANDA XIV.

—o—

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाऽधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

Just as, my dear, some one, having brought away a person, from the *Gandhâras*, with his eyes covered, might then leave him in a place where there are no human beings; and as that person would shout towards the east or the north, or the south or the west, *I have been brought here with my eyes covered and left with my eyes covered.* (1).

Com.—Just as in the world, my dear, some thief might lead a person, with his eyes covered, from a village, and might leave him, with eyes covered and hands bound, in a forest or in a place where there are no human beings; and this person, not being able to distinguish the quarters, might turn to the east or to the west or to the north or to the south, and shout out: "With my eyes covered have I been brought away

from the *Gandhâras*, by thieves, and have been left here with my eyes still covered."

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रमाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसंपद्येतैवमेवेहाऽऽचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

And as thereupon some one might loosen his bandage and tell him—*the Gandhâra is in this direction, go this way*,—whereupon asking his way from village to village, and becoming informed and capable of judging for himself, he would arrive at *Gandhâra*. In the same manner does one, who has a Teacher, know; and for him the delay is only so long as he is not liberated; and then he will reach perfection. (2).

Com.—And just as some sympathetic person may hear his cry and loosening his bandage, may tell him "*Gandhâra* is to the north from here, go in this direction"; and he, having his bandage removed by the sympathetic person, goes along asking his way from village to village, being duly informed—*i.e.*, having been rightly advised—and capable of judging for himself,—*i.e.*, capable of understanding the road pointed out by the people for reaching his own village—reaches *Gandhâra*, and no other place, like some

foolish person, anxious to see other places; just as in the example cited, the person is carried away by thieves from his own country, *Gandhrâa*, with his eyes covered and hence unable to discriminate the direction of his place, being troubled by hunger and thirst,—and is carried away into a forest, full of all sorts of dangers in the shape of tigers, robbers and the like, crying in his sore trouble, waits for the loosening of his bandage; and being found in this position by some sympathetic person, who removes his bandage and points out the way to his country, whereby he reaches his place and is happy;—exactly in the same manner, the ego is carried away by thieves in the shape of virtue, vice, &c., from Pure Being, the Self of the Universe, into the forest of the Body,—consisting of fire, water and food, filled with wind, bile, phlegm, blood, fat, flesh, bone marrow, semen, worms, urine and feces, and full of all sorts of pairs of opposites, like heat and cold,—having his eyes bandaged by delusion,—fastened by the noose of a longing for wife, son, friend, cattle relatives and other visible and invisible objects of sense,—shouting out in thousand such exclamations, as that, "This am I, this is my son, these my relations, I am suffering pain, and feeling pleasure, I am in delusion, I am learned, I am ignorant, I am righteous, I have many relations, I am born, I am born, I am dead, I am old,

my son is born, my riches have been destroyed, Ah! I am done for! How shall I live! what shall be my fate! what my protection!";—and then by some stroke of good fortune due to some of his past good deeds, he finds a sympathetic person, knowing the true Self *Brahman*, and having his own bandage removed, and as such resting in *Brahman*; and this kindly person shows him the way of recognising the discrepancies in this world, when the ego loses all affection for worldly objects, having the bandage of illusion removed by means of such exhortations as—"you are not of the world, the son &c., do not belong to you, you are Pure Being, that Thou art &c., &c.," finally reaches the True Self of Being, like the inhabitant of *Gandhâra*, and becomes happy and peaceful. This is the meaning sought to be conveyed by the declaration "one who has a Teacher knows"; and for this person, with a Teacher, the delay in reaching the True Self is only so long as he is not liberated. "*Vimokshyê*" in the first person, is to be taken as third person; because such is the force of the meaning. That is to say, until the body, reared up by his past deeds, falls of, on the exhaustion of the impressions of these deeds by experience. "Then he will reach perfection." "*Sampatsyê*", as before, being taken as "*Sampatsyatê*." In fact there is no difference of time between the

reaching of True Self and the reaching of perfection; and as such the word "*atha*" (then) does not signify *sequence*.

"Just as the reaching of True Self and the falling off of the body do not follow immediately after the knowledge of Pure Being,—because of the remnant of the tendencies of past deeds—in the same manner there may yet be certain deeds of the life prior to the accomplishment of knowledge, left unfruified; for the fruition of which, there may be yet another body to come into existence, even after the present body falls off. And further, even after knowledge has been attained, the person will be performing actions that are enjoined, as well as those that are prohibited; and for the experiencing of the effects of these actions too, another body will have to be brought about; then too will follow further actions, and so on; knowledge at last coming to be of no use, since the fruition of actions is irresistible. If it be urged that for one who has obtained knowledge, all actions fall off, and simultaneously with the appearance of knowledge it leads to the attainment of the True, when Liberation directly follows, and the body falls off,—then, in that case, there is no place for the Teacher; and then, there can be, no meaning to the sentence 'one having a Teacher knows', and also the

possibility of an absence of Liberation, even after knowledge has been obtained; or it may come to this, that, like the advice with regard to the way leading to a certain place, knowledge too may not be absolute as to its result.

This cannot be; because with regard to actions, there is a difference as to their being already turned towards fruition or otherwise. It has been said that certain actions that have not begun fruition being yet left unfruified, another body will have to come about, for the experiencing of the results of the actions. But this is not correct; because for the knowing one, 'the delay is only so long &c.' as declared by the authority of the Veda itself. "But even such *Srutis* as that 'one becomes good by good deeds and bad by bad deeds' are also authoritative declarations of the Veda." True, it is so; but still there is a difference between actions that have begun fruition, and those that have not. How? Those actions that have begun fruition, and which have been instrumental in bringing about the present body of the knowing person, can fall off only by fruition; just as the arrow that has been shot off at the target can come to a stop only when the momentum imparted to it has passed off; nor is there any absence of its final result simultaneously with the hitting of the target. The other set of actions that have not begun fruition,—

those performed before and after the obtaining of knowledge during other lives—are burnt off by the knowledge, just as they are by expiatory rites, as declared in the *Sruti*: 'The fire of knowledge burns off all actions,' and also in the Atharvana, 'His actions fall off, on the sight of the Highest of the High.' Therefore though for the person who knows *Brahman*, there is no further use of life, yet, inasmuch as it is absolutely necessary for the experiencing of the results of such actions as have begun fruition, the body continues—like the passing of the arrow even after the striking of the target,—and the 'delay for him is only so long.' Hence the above explanation is quite right, there being no room for the objections urged above. After the appearance of knowledge, there is an absolute cessation of all actions, for the knower of *Brahman*, as we have already explained, in connection with the passage 'one resting in *Brahman* reaches Immortality;' and you can certainly recall what I said there.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

'That which is this subtle essence,—in That has all

this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Sir, Teach me still more.' 'So be it, my dear,' he said. (3).

Com.—"That which is &c."—as explained above. "Please explain to me, by further illustrations, the method by which one with a Teacher reaches True Being." He said "Be it so, my dear."

—o—

Thus ends the Fourteenth *Khanda* of *Adhyâya* VI.

—o—

ADHYA'YA VI.

—o—

KHANDA XV.

—o—

पुरुषꣳसोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ्मनासि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

The relatives of a sick man assemble round him, and ask—'*Do you know me? Do you know me.*' He knows them as long as Speech is not merged into Mind, Mind into *Prâna*, *Prâna* into Fire, and Fire into the Highest Deity. (1).

Com.—The relatives of a man laid up with fever &c., assemble round him and ask: "Do you know me, your

father? Do you know me, your son? or your brother?" And as long as of the dying man, Speech is not merged into Mind, the Mind into *Prâna*, the *Prâna* into Fire, and Fire into the Highest Deity, he knows them.

अथ यदाऽस्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

And when Speech merged into Mind, the Mind into *Prâna*, *Prâna* into Fire, and Fire into the Highest Deity, then he knows them not. (2).

Com.—The method of dying of the worldly man is the same as the method of getting at Pure Being, of the knowing person; with a view to show this, it is added—when Fire is merged into the Highest Being, then he knows them not. The ignorant person on coming back from Pure Being, again enters into the form of the tiger &c., or to that of Man or God &c. While the knowing person enters into the True Self of *Brahman*, as manifested by the light of knowledge, brought about by the instructions of proper Teachers, and never returns from there; such is the method of reaching Pure Being. Some people assert that the knowing persons pass through the cranial artery, and then pass on, by the way of the Sun, to Pure Being. But this is not true; because the passage is found to

be regulated by a full cognition of the final result, with due regard to time and place. For one who cognises the unity of the True Self and as such is attached to Truth, there is not possible any false attachment to results as pertaining to time and place; for such falsity would be self-contradictory. Such means of "going"—as Ignorance, Desires and Actions—being burnt off by the fire of True knowledge, no "passing" is possible in this case. For one whose desires are all fulfilled, one who has realised the Self, "all desires disappear here" as declared in the *Atharvana*, and as is shown by the instance of the rivers and the sea.

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

'That which is the subtle essence,—in That, has all this its Self. That is the Self. That is the True. That thou art, O *Svetaketu*.' 'Explain this to me further, sir.' 'So be it' said he. (3).

Com.—"That which is &c., &c.,"—as before. 'When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated,—then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person

returns again?' 'Explain to me the reason of this, Sir. Being thus requested, the father said 'So be it.'

——o——

Thus ends the Fifteenth *Khanda of Adhyâya VI.*

——o——

ADHYA'YA VI.

—o—

KHANDA XVI.

—o—

पुरुष॰ँ सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसंधोऽनृतेनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथहन्यते ॥ १ ॥

My child, they bring a Man, holding him by the hand, saying '*He has taken something, he has committed a theft; heat the axe for him.*' If he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe,—he is burnt, and he is killed. (1).

Com.—Just listen, my son, how this is: The police bring some one who is suspected of having committed theft for testing his guilt with his hands bound up. And being asked—'what has this man done?' they

say, 'He has taken the wealth of this man.' 'Well, is he to be punished for only *taking* it?' Then a man who has received a gift is also liable to punishment. Hence, they add 'he has committed a theft' *i.e.*, 'he has *stolen* the wealth.' Being accused thus, the thief hides his guilt, saying 'I did not do it.' They retort: 'you did steal the property of this man' and if he continues to deny it, they say 'Heat the axe for him, let him prove himself to be free from guilt.' Now if he has really committed the theft, though he hides his guilt, he makes himself appear what he is not—*i.e.*, a liar; and thus 'being addicted to untruth, and covering himself by a lie,' if by sheer foolishness, he grasps the heated axe, he is burnt and is then killed by the police, by means of his own untruthful character.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसंधः सत्येनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥

If, however, he has not committed it, then he makes himself true; and being attached to truth, and covering himself by truth, he grasps the heated axe, he is not burnt; he is let off and delivered. (2).

Com.—If however he has not committed the theft, then he makes himself true, then, covering himself by

truth—*i.e.*, by the non-committing of the theft—he grasps the heated axe, and being attached to truth, he is not burnt, being protected by truth; and then he is let off and delivered from his false accusers. Though the contact of the hand with the heated axe is exactly the same in both cases, yet out of the real thief and the innocent person, the one who is a liar is burnt, and not the other who is truthful.

स यथा तत्र नादाह्येतैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति तद्धास्य विजज्ञाविति विजज्ञाविति ॥३॥

'And as he is not burnt,—in That, has all this its Self; That is the True; That is the Self; That thou art, O *Svêtaketu*.' Then he understood it of him,—*yea he understood it*. (3).

Com.—'And as the truthful person is not burnt by the heated axe, because he is protected by truth; in the same manner, out of the two persons—one who is attached to the truth of Pure Being, and one who is not so attached,—though the reaching of Being on the falling off of the body, is similar in both cases, yet it is the knowing person alone who, having reached Pure Being, does not return to the body of the tiger &c; while the ignorant person, attached to the unrealities of modifications, returns to the condition of the tiger, or to that of the gods, in accordance with his actions and

studies. Now That Self, attachment or non-attachment to which brings about Liberation or Bondage respectively,—and which is the root of the universe,—in which all creatures reside and rest.—which is the Self of everything,—and which is unborn, immortal, fearless, auspicious, one without a second,—That is the True, That is thy Self, and That thou art, O *Svetaketu.*' This latter part of the sentence, which has been often repeated, has already been explained.

Now who is this *Svetaketu*, the denotation of the word 'Thou?' It is I, *Svetaketu*, the son of *Uddâlaka*, who knows the Self, on having heard, thought over and understood that Instruction, whereby the unheard becomes heard, the unthought becomes thought, and the unknown becomes known,—the Instruction whereof he had questioned his father: "Sir, how is that Instruction?" Such is the person who is entitled to receive the Instruction,—he too being identical with the Supreme Deity that entered into the body which is an aggregate of causes and effects; just as the human body enters into the mirror, or the Sun in the reflecting water, all this entrance being in the form of reflection. He, *Svetaketu*, prior to his receiving the Instructions from his father, did not know the Self, in the form of Pure Being, the Self of all, apart from all causes and effects. Now, having been taught

and awakened to the reality of the Self, by his father, by means of arguments and illustrations, he understood himself to be Pure Being, as explained by his father. The repetition is meant to point out the end of the *Adhyâya*.

"What is the result accruing to the Self, from the declarations made in this sixth *Adhyâya?*" We have already explained this result to be the cessation of the notion of Self being entitled to action, and also of the notion of the cognition of the Self being the enjoyer. The capability of hearing and knowing the denotation of the word "Thou" has its result in the knowing of the unknown. Prior to the Instruction, one has such notions with regard to himself—"I shall perform these actions, the *Agnihotra &c*"; "I am entitled to these"; "I shall experience the results of these actions in this and the next world; 'and having performed these actions,' I will have all my duties accomplished";—thus there being with regard to the Self, the notions of its being entitled to actions, and being the enjoyer of their consequences; and all these notions cease for one who is awakened, by means of the sentence "That thou art," to the reality of Pure Being, the root of the universe, the one without a second. Because all notions of the doer are contrary to the reality of Pure Being; and when one Self without a second, is recognised as one's

own Self, then there is no possibility of any such notions, as "I am this, that is, something else, to be done by me; having done this, I will enjoy its results", and other such notions of diversity. Therefore it is only proper that all notions of the human soul being a modification should cease on the appearance of the true cognition of the True Being, the Self without a second.

"In the sentence 'That thou art' one is instructed to have the idea of Being with regard to the object denoted by the word 'Thou'; just as one is instructed to have the notion of *Brahman* with regard to the Sun; the Mind &c; and just as one is taught to have the notion of *Vishnu* with regard to the idol. And it cannot be taken to mean that 'Thou art really the Being itself'; for, if *Svetaketu* were the Being itself, then how could he not know himself, and need the instruction 'That thou art'?" This is not the case; because the present sentence differs from the sentence speaking of the Sun &c. In the case of the sentence "the Sun is *Brahman*," there is the intervention of the word '*iti*' (the Sun *as Brahman*), which implies that the Sun is not exactly the same as *Brahman*. The Sun is not *Brahman*, because of its having a form; and *A'kâsa* and Mind are not *Brahman*, because of the intervention of the word '*iti*'; whereas in the case of the present sentence,

the text has shown the entering of Pure Being itself, and then declares "That thou art," directly, and without a hitch, pointing to the identity of the "Thou" with the Self of Pure Being. "The sentence 'That thou art' may have only a secondary signification, like the sentence 'thou art a lion,' which indicates only the presence in the person of courage &c." That cannot be; because it is distinctly taught that Being is one without a second, just like clay. If the declaration of identity were meant to be taken only secondarily, then the reaching of Pure Being could not be declared as following upon such cognition, as it is declared in the sentence 'for him the delay is only so long &c.'; because all secondary cognition is false; *e.g.*, 'you are *Indra, Yama*' and the like. Nor can the sentence be taken as mere praise; because *Svetaketu* is not an object of worship (to his father); nor can Being be said to be praised by being spoken of, as *Svetaketu*; for, the king cannot be said to be praised by being spoken of as the servant. Nor is it proper to restrict the universal Self to any single place—as the enquirer takes the sentence "That thou art" to mean; as that would be like telling the Emperor of a country that he is the lord of a village. Nor is it possible to interpret the sentence in any other way, save as declaring the identity of

"Thou" with the Self of Pure Being. If it be urged that 'what is enjoined here is only that one should meditate upon himself as Pure Being, and not that one is the Pure Being which is hitherto unknown'; then, some might urge in reply that 'in that view too, it is not possible for the unheard to be heard'; and this, the former questioner denies, saying that 'the enjoining of the notion of one's Self being the Pure Being is meant as praise.' But this cannot be; because of the direct assertions—'one with a Teacher knows' and 'the delay for him is only so long &c.' If the notion of one's Self being the Pure Being were only enjoined to be meditated upon,—and the sentence were not meant to convey the notion of the denotation of the word 'Thou' being indentical with Pure Being,—then, there could be no such declaration of the means, as that 'one with a Teacher knows.' For, in that case the presence of the Teacher would be foregone fact, as in the case of the injunction—'one should perform the *Agnihotra* sacrifice'; nor, in that case, would it be proper to declare the 'delay' to be 'only so long &c.,' because in that case, even when the real nature of the Pure Being of Self is not known, Liberation would follow by meditating only once upon one's Self as Pure Being. As soon as the sentence 'That thou art' has been uttered, it cannot be said that there

appears any such strong idea as 'I am not Pure Being,' which would set aside the notion 'I am Pure Being,—which latter is brought about by the authoritative assertion 'That thou art'; because, all passages of the Upanishads have their end in pointing to the same truth—'I am Pure Being.' Just as in the case of the sentences laying down the *Agnihotra*, it cannot be said that there appears any notion of the non-performability of such actions, which would set aside the notion of the advisability of performing the *Agnihotra*. If it has been questioned—'being identical with the Self of Pure Being, how is it that one does not know himself?' Well, that does not affect our position; when we find that living beings do not even recognise themselves to be the doer and the enjoyer, the soul, apart from the body which is an aggregate of causes and effects,—then it is no wonder that one does not realise the fact of his being identical with Pure Being. 'But how is this cognition of identity with Pure Being possible?' Well, how,—I ask—is it that, even when there is a cognition of one's Self being apart from the body, notions of the *doer* and the *enjoyer* are possible, and are actually met with? In the same manner, inasmuch as one thinks the body &c., to be his Self, he cannot have any knowledge of the Self of Pure Being. Thus, it is established that the sentence 'That thou art' serves

to set aside all notions of Self, with regard to the human soul attached to the unrealities of modifications.

———o———

Thus ends the Sixteenth *Khanda* of *Adhyâya* VI.

———o———

Thus ends the Sixth *Adhyâya*.

———o———

The Chha'ndogya Upanishad.

---o---

ADHYA'YA VII.

---o---

KHANDA I.

---o---

ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तꣳ होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ॥ १ ॥

Nârada approached *Sanatkumâra*, saying—'Teach me, Sir.' He said: 'What thou already knowest, tell me that; then beyond that I will teach thee.' He replied. (1).

Com.—The Sixth Adhyâya, given chiefly to instruction with regard to the Supreme Truth, is useful, only so far as the ascertainment of the unity of the True Self; and in it have not been explained the modifications following after the Real. Hence, with a view to point out in due order, the Name &c., and then by means of these to show the highest truth, called the 'Great,'—just as, to show the Moon, one points out the branch

of a tree behind which the Moon is shown,—the Seventh Adhyâya is begun. Or, in case the Real only were explained, and the subsequent modifications were left unexplained, then some people might think that there may be something yet unknown; and in order to remove this doubt, the modifications are explained. Or, Name, &c., may be explained, with a view that, like the mounting of a stair-case, beginning with gross matters, the explanation would proceed gradually to subtler and subtler truths, and thence would follow the installation in the kingdom of Heaven. Or, Name, &c., may have been introduced simply with a view to eulogise the excellent 'Great' Truth, by pointing out all those gradually better realities and then showing the Great Reality to exceed all these in excellence. The story is introduced simply with a view to eulogise the Supreme Philosophy. How? *Narada*, the Supreme Divine sage, having fulfilled all his duties, and being endowed with all knowledge, was still in painful reflection, through his ignorance of Self; and then what can be said of those little creatures who have little knowledge, and who have not accumulated any large amount of virtuous deeds! Or, with a view to show that apart from the knowledge of Self, there is nothing else that can accomplish supreme and absolute good, the story of *Sanat-*

kumâra and *Nârada* has been introduced. The fact,—that supreme good was not attained by *Nârada*, even though he was endowed with the faculties and capabilities of all knowledge, and that for this reason, having renounced all his pride of excellent lineage, knowledge, conduct and capabilities, like any ordinary person, he approached *Sanatkumâra*, for the purpose of attaining supreme good,—shows that the knowledge of Self is the only means of attaining absolute and supreme good. Saying 'Teach me, Sir,' he approached him. '*Adhîhi Bhagava*' is a *mantra*. *Nârada* approached *Sanatkumâra*, the Master of *Yogis* and knowing *Brahman*. And being thus duly approached, he said to him: 'Whatever thou knowest with regard to the Self, tell me that; then beyond your knowledge I will teach thee.' Being told thus, *Nârada said.*

ऋग्वेदं भगवोऽध्येमि यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

'Sir, I know the *Rig-veda*, the *Yajur-veda*, the *Sâma-veda*, *Atharvana* the fourth *Veda*, as the fifth the *Itihâsa-Purâna*, the Veda of the Vedas, the rites of the fathers, mathematics, the science of portents, the

science of Time, Logic, Ethics and Politics, Etymology, the science of the Veda, the science of the elementals, the science of war, Astronomy, the science of snake-charming and the fine arts. All this, I know, Sir. (2).

Com.—'Sir, I know the *Rig-veda*'—'*adhyêmi*'—I know; because the question was with regard to what he *knew*. The *Yajur-veda*, the *Sâma-veda*, and the *Atharvana* as the fourth Veda; the *Itihâsa-Purâna* is the fifth *Veda*,—because the mention of 'fifth' is with regard to Veda; *Veda of the Vedas with the Mahâbhârata* for their fifth—*i.e.*, grammar, as it is only by means of grammar that the Vedas are *known* as such, through a proper knowledge of words and their meanings &c.; 'Rites of the Fathers'—*i.e.*, the chapters on *Srâddha*; '*Râsi*' is the science of numbers, mathematics; 'science of portents', of evil; 'science of time'—such as that of *mahâkâla* &c; 'Logic', the science of reasoning; 'Ethics and politics'; 'Etymology',—Nirukta; 'science of the *Veda*', *Rik*, *Yajus* and *Sâma*—*i.e.*, the *Sikshâkalpa*, ceremonials and Prosody; 'science of elementals'—*i.e.*, the secrets of the elemental kingdom; 'science of war'—*i.e.*, of archery; 'Astronomy'—science of the stars, including Astrology; the 'science of serpents'— the Gâruda science; and the fine arts—*i.e.*, the arts of dancing, music, vocal and instrumental, and other technical arts; all these, Sir, I know.'

सोऽहं भगवो मन्त्रविदेवास्मि नाऽऽत्मविच्छ्रुतꣳ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तꣳ होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ॥ ३ ॥

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्स्वेति ॥ ४ ॥

But, sir, I am only like one knowing the words, and not a knower of Self. It has been heard by me from people like you that one who knows the Self passes beyond sorrow. So I am in grief; Sir, please carry me beyond the grief. He replied: 'Whatever thou hast studied is only a name.' (3).

Rig-veda is a Name; and so is *Yajur-veda*, *Sâma-veda* and *Atharvana* as the fourth, and as the fifth *Itihâsa-Purâna*, the Veda of the Vedas; the rites of the fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, the science of Etymology, the science of the Vedas, the science of Elementals, the science of war, Astronomy, the science of snake-charming, and the fine arts; all this is mere Name. Meditate upon the Name. (4).

Com.—Though I know all this, I am like one knowing only the word, *i.e.*, one who knows the mere outer meanings of words; all words are mere denotation; and all denotation is included in the *mantras*. 'Knower of words (*mantras*)' means one who knows mere sacrifices, since it will be declared further on that 'sacrifices are in the *mantras*;' and I am 'not a knower of Self'—*i.e.*, I do not know the Self. 'Since the Self is also explained in the *mantras*, how is it that knowing the *mantras* one knows not the Self?' Not so; because the processes of denotation and the objects of denotation are modifications; while the Self is not held to be a modification. 'But the Self too is denoted by the word *Self*?' No; since 'Speech desists from It,' as says the *Sruti* 'where one sees nought else &c.' 'Then how is it that the Self is signified by the word *Self* as used in such sentences as 'the Self below &c.,—that is the Self &c.?' That does not touch the position; the word '*Self*' is used with regard to the embodied counter-self, the object of differentiations; and then the fact of the body &c., being the Self being denied categorically, it follows that what is to be understood by the word '*Self*' is that, which is apart from these body and the rest, and which is a Reality, in Itself, beyond the reach of words. Just as when an army with the king is seen, though a sight of the umbrellas,

flags and other emblems of royalty points to the presence of the King, yet, the king himself is not seen; even then people assert that 'the king is there'; then follows a particular search for the king—'where is the king?'—and then gradually setting aside all the other objects and persons seen in the procession, people would have an idea of the presence of the king, even though he may not be seen. Exactly the same is the case with the point at issue Thus then, 'I am like one knowing the *mantra*, *i.e.*, sacrifices alone'; and all modifications being effects of sacrifices, I know the modifications; and I do not know the real nature of the Self.' It is with this view that it has been said "One having a Teacher knows"; and also such *Sruti* as 'wherefrom Speech desists &c., &c.' It has been heard by me—I have a traditional knowledge based upon scriptures—from people like yourself that one who knows the Self passes beyond the sorrow of the heart, based upon unfulfilled ends; hence not knowing the Self, I am in sorrow, pained by a cognition of unfulfilled ends; therefore please carry me beyond the ocean of sorrow by means of the boat of Self-knowledge—*i.e.*, create in me a feeling of contentment; carry me to fearlessness. When *Nârada* had said this, *Sanatkumâra* said to him: 'all this that thou hast studied is merely a Name'—*i.e.*, all that

thou hast known is only a Name; as says the *Sruti*: 'a mere differentiation in word, a modification, a mere Name.' The *Rig-veda* is a mere name, and so is *Yajur-veda* &c., &c., as before. 'Meditate upon Name' as *Brahman*,—*i.e.*, think of the Name as *Brahman*, and meditate upon It, just as people worship the idol, thinking it to be *Vishnu* himself.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ५ ॥

One who meditates upon the Name as *Brahman*, becomes independent so far as the Name reaches;—one who meditates upon the Name as *Brahman*. 'Sir is there anything greater than the Name?' 'There is something greater than the Name.' 'Tell that to me, Sir.' (5).

Com.—'One who meditates upon Name as *Brâhman*,' listen to the results that accrue to such a one; 'so far as Name reaches,'—*i.e.*, so far as is amenable to Name, to that extent of namability, such a person is independent,—like a king within his own kingdom. 'One who meditates &c.,' is a summing up of the whole thing. 'Sir, is there anything which is greater than the Name', which is capable of being thought of as *Brahman*?

Sanatkumâra replied: 'Yes ; certainly there is something greater than the Name.' Being told this, *Nárada* said : 'If there be such a thing, tell it to me, Sir.'

—o—

Thus ends the First *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA II.

—o—

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाऽऽकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति ॥१॥

Speech is greater than Name. Speech makes known the *Rig-veda*, the *Yajur-veda*, the *Sâma-veda*, the fourth *Atharvana*, the fifth *Itihâsa-Purâna*, the Veda of the

Vedas, the Rites of the Fathers, Mathematics. the science of portents, the science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the elementals, the science of war. Astronomy, the science of snake-charming, and the fine arts, Heaven, Earth, Air, *Akâsa*, Water, Fire, the gods, men, animals and cattle, grasses and trees, beasts down to worms and ants, virtue and vice, the true and the false, the good and the bad, the pleasant and the unpleasant. If there were no speech, neither virtue nor vice could be known; neither the true nor the false; neither the good nor the bad; neither the pleasant nor the unpleasant. Speech makes known all this. Meditate upon Speech. (1).

Com.—Speech &c.,—'Speech' is the organ of speech—located in the eight parts of the body, the *root of the tongue* &c.—which serves to give expression to letters; and the letters constitute the Name; therefore Speech is greater than Name; as, even in the ordinary world, the cause is greater than the effect, as the father than the son. But how is it that Speech is greater than Name? Because it is Speech that makes known the *Rig-veda*—that such and such is the *Rig-veda* so also the *Yajur-veda* &c. &c., as before. 'Pleasant'—that which pleases the heart; and the reverse of this is 'unpleasant.' If there were no Speech, these could

not be known, —*i.e.*, in the absence of Speech, there would be no study; and in the absence of study, there would be no knowledge of the meaning of the Vedas; and in the absence of such comprehension, there could be no knowledge of virtue, vice, &c. Therefore it is Speech alone which, by givng utterance to letters, makes all these known; therefore is Speech greater than Name; hence meditate upon Speech.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

One who meditates upon Speech as *Brahman*, becomes independent, so far as the Speech reaches, one who meditates upon Speech as *Brahman*. 'Is there anything greater than Speech?' 'Yes, there is something greater than Speech!' 'Tell me that, Sir.' (2).

Com.—Same as before.

———o———

Thus ends the Second *Khanda* of *Adhyâya*. VII.

———o———

ADHYA'YA VII.

—o—

KHANDA III.

—o—

मनो वाव वाचो भूयो यथा वै द्वे वाऽऽमलके द्वे वा कोले द्वौ वाऽक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राꣳश्च पशूꣳश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥ १ ॥

Mind is greater than Speech. Just as the closed fist holds two *A'malaka*, or two *Kola* or two *Aksha* fruits, so does the Mind hold Speech and Name. And when one is minded in his mind to read the *Veda*, he reads it ; when he is minded to perform actions, he performs them ; when he is minded to desire sons and cattle, he desires them ; and when he is minded to wish for this world and the next, he wishes for them. Mind is indeed the Self, mind is the world, mind is *Brahman*. Meditate upon the mind. (1).

Com.—'Mind'—the internal organ endowed with reflection—'is greater than Speech' because the Mind, by its function of reflection, urges Speech towards the object of speaking; thus, Speech becomes included in the Mind. And that which includes another thing, is more pervasive than it, and as such is greater than that. Just as in the ordinary world, two *A'malaka* fruits or two plums, or two *Aksha* fruits are held in the closed fist; so, just like these fruits, Speech and Name are held in the Mind. And when a person is 'minded in his mind'—being 'minded' is *having determined*—to read the Veda, he reads it; so having determined to perform actions, he performs them; having determined to desire—*i.e.*, having desired to obtain—sons and cattle—by a proper fulfilment of the means to such acquirement, he obtains them; similarly, when he is determined to obtain by the proper means this world and the next, he obtains them. 'Mind is the Self'—it is only while the mind exists that the man has the character of the *doer* and the *enjoyer*. 'Mind is the world'—because it is only while the Mind exists that worlds are obtained, and the means to such acquirement are fulfilled. And because the Mind is the world, therefore 'Mind is *Brahman*.' And because it is so, therefore meditate upon the Mind.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

"One who meditates upon the Mind as *Brahman* becomes independent as far as the Mind reaches—he who meditates upon the mind as *Brahman*.' 'Is there anything greater than the mind?' 'Yes, there is something greater than the Mind.' 'Tell that to me sir.' (2).

Com.—'One who' &c., &c., as before.

—o—

Thus ends the Third *Khanda* of *Adhyâya VII.*

—o—

ADHYA'YA VII.

—o—

KHANDA IV.

—o—

संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

Will is greater than the Mind. For when one wills, then he reflects, then he utters Speech, and then he utters it in Name. In the Name, the *mantras* become one; and in the *mantras*, the sacrifices become one. (1).

Com.—'*Will is greater than the mind*': 'Like Reflection, volition is also a function of the internal organ,—the function which does the determining of doing or not doing certain actions. When this determining has been done, then the wish *to do*, follows on the wake of *reflection*. How? For when one wills—determines the actions to be performed or otherwise—then he reflects or thinks of doing it: 'May I read &c.'; then 'he utters Speech' in the repeating of *mantras*; and 'he utters Speech in the Name'—*i.e.*, he utters Speech, after having thought of pronouncing the Name. All *mantras*—particular forms of Speech—'become one'—*i.e.*, become included—'in the Name;' since the particular is always included in the general. 'The sacrifices are one with the *mantras*'—since the sacrifices performed are only those that have been pointed out by the *mantras*, and there are no sacrifices without *mantras*. Only such sacrifices are performed, as derive their force laid down by *mantras*, and which are directly laid down to be performed by the *Brâhmana* for the attainment of such and such a result. The appearance of sacrifices found in the '*Brâhmanas*' too is only a distinct exposition of only such actions as have had their shape laid down by the *mantras*. For we do not find any such action, as has not been pointed out

by *mantras*, appearing in the '*Brâhmana.*' And it is also a fact well known that all sacrifices are laid down in the 'Triad;' and the word 'Triad' denotes only the *Rik*, *Yajus*, and *Sâma*; and as is declared in the *Atharvana*: 'The sacrifices that the wise ones saw in the *mantras.*' Thus, it is true that sacrifices are included in the *mantras*.

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समकॢपतां द्यावापृथिवी समकल्पेतां वायुश्चाऽऽकाशं च समकल्पन्ताऽऽपश्च तेजश्च तेषाꣳ संकॢप्त्यै वर्षꣳ संकल्पते वर्षस्य संकॢप्त्या अन्नꣳ संकल्पतेऽन्नस्य संकॢप्त्यै प्राणाः संकल्पन्ते प्राणानाꣳ संकॢप्त्यै मन्त्राः संकल्पन्ते मन्त्राणाꣳ संकॢप्त्यै कर्माणि संकल्पन्ते कर्मणाꣳ संकॢप्त्यै लोकः संकल्पते लोकस्य संकॢप्त्यै सर्वꣳ संकल्पते स एष संकल्पः संकल्पमुपास्स्वेति ॥ २ ॥

Indeed these centering in the will and consisting in the will, abide in the will. The Heaven and Earth willed; the Air and *A'kâsa* willed; the Water and Fire willed. Through the will of these, Rain wills; through the will of Rain, Food wills; through the will of Food, the Breaths will; through the will of the Breaths, the *mantras* will; through the will of the *mantras* the sacrifices will; through the will of the sacrifices, the world wills; through the will of the

world, all things will. This is Will. Meditate upon Will. (2).

Com.—'These'—Mind and the rest—'centering in the Will'; *i.e.*, the one point to which they all go is the Will; 'consisting in the Will'—during origination; 'abide in the Will'—during continuance. The Heaven and Earth willed: by 'Heaven and Earth' are meant the immoveable things; similarly Air and *A'kâsa* also willed. So did Water and Fire will—in their immoveable forms. Because, by the will of these, Heaven, Earth &c., Rain, *wills*—*i.e.*, produces itself. So by the will of Rain, Food *wills*—because it is from Rain that Food proceeds. By the will of Food, the Breaths *will*—since the Breaths consisting of food, owe their movements to Food; as says the *Sruti* 'Food is the string.' By the will of these breaths, the *mantras will*—because it is only one who has strong breaths, and not one who is weak, that studies the *mantras*. By the will of the *mantras* the sacrifices, *Agnihotra* &c., will,—because it is only when these are performed according as they are pointed out in *mantras*, that they are capable of bringing about appropriate results. Hence the world—the result of sacrifices,—wills, *i.e.*, accomplishes its object through its connection with the action and the agent. By the will of the world, all things,—the whole Universe—wills,

for an accomplishment of its full form. Thus then, the whole universe, ending with the sacrificial results, has its origin in Will; hence, of great excellence is Will. Therefore meditate upon Will. The results accruing to such a Meditator are next described.

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान् वै स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥

One who meditates upon Will as *Brahman*, he being permanent, accomplished, and undistressed, obtains the permanent, renowned and painless worlds appointed for him. And so far as the Will reaches, he is independent—one who meditates upon Will as *Brahman*. 'Is there anything greater than Will?' 'Yes, there is something greater than Will.' 'Tell that to me, sir.' (3).

Com.—One who meditates upon Will, thinking it to be *Brahman*, obtains the worlds appointed for him by God;—the knowing one being himself permanent obtains such 'permanent worlds'. If the inhabitant of the world were not permanent, then the assumption of the permanence of the world would be useless. He

obtains the 'accomplished worlds'—the worlds equipped with all articles of comfort—himself being fully accomplished, endowed with cattle, children and other articles of comfort for himself, as is declared in the Scriptures. He obtains the 'painless worlds'—the worlds free from all fear of the enemy &c—, he himself being undistressed. He obtains all these by himself. And so far as Will reaches—*i.e.*, so far as is amenable to Will; 'he is *independent*' *i.e.*, with regard to his own Will, and to that of others; because that would militate against subsequent results. 'One who meditates upon Will as *Brahman*' &c., &c., as before.

—o—

Thus ends the Fourth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA V.

—o—

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

Intelligence is greater than Will. When one understands, then he wills, then he reflects, then he utters

speech, he utters it in Name; in the Name, the *mantras* become one; and in the *mantras*, sacrifices. (1).

Com.—'Intelligence is greater than Will'. Intelligence is the faculty of realising things at the proper moment, and also the faculty of ascertaining the purposes of past and future events; and this faculty is greater even than Will. How? When an object approaches a man, and he realises its approach, then he wills as to whether he is to give it to some one or throw it away; and then he thinks &c., &c., &c., as before.

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते चित्तꣳ ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति ॥ २ ॥

All these, centering in Intelligence, and consisting in Intelligence, abide in Intelligence. Therefore, even if a man be possessed of much learning, if he happens to be unintelligent, people say of him he is nothing, know however he may; for if he were learned, he could not be so unintelligent. And if a man not possessed of much learning be intelligent, to him people listen gladly. Intelligence is the centre of all these,

Intelligence their Self, and Intelligence their support. Meditate upon Intelligence. (2).

Com.—These, Will and the rest, ending with the results of sacrifices; 'centre in Intelligence,' means 'consist in Intelligence,' *i.e.*, originating in Intelligence and 'abide in Intelligence' *i.e.*, rest on Intelligence, as before. And there is a further greatness of Intelligence. Because Intelligence is the source of Will &c., therefore, even though a man be possessed of much learning—having a knowledge of the Scriptures &c.,—if he happens to be unintelligent,' *i.e.*, devoid of the faculty of realising facts in due time—then, capable people say of him, 'He is nothing'—*i.e.*, though existing, he is as good as a non-entity; whatever little of the Scripture &c., he knows is also useless for him; because, if he were really learned, he could not be so unintelligent; therefore, even if he has learnt something, it is as good as not learnt. On the other hand, even if a person knowing but little be intelligent, people gladly listen to what he may say. Therefore, Intelligence is the centre of all these, Will &c., as before.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगव-

श्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥

One who meditates upon Intelligence as *Brahman*, he himself being permanent, accomplished, undistressed, obtains permanent, renowned and painless worlds, prepared for him. And so far as Intelligence reaches, he is independent,—one who meditates upon Intelligence as *Brahman*. 'Is there anything greater than Intelligence?' 'There is something greater than Intelligence.' 'Tell that to me, sir.' (3).

Com.—'Prepared' for him, and accumulating with all the qualities of an intelligent person. He the meditator of Intelligence, being permanent, obtains the permanent worlds &c., as explained before.

---o---

Thus ends the Fifth *Khanda* of *Adhyâya* VII.

---o---

ADHYA'YA VII.

—o—

KHANDA VI.

—o—

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवाऽऽपो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥ १ ॥

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

Contemplation is greater than Intelligence. The earth contemplates as it were; and thus does contemplate the Sky, the Heaven, Water, the Mountains, Gods and Men. Therefore he, who among men attains greatness, seem to have obtained a share of contemplation. And while small people are quarrelsome and abusive and slandering, great men appear to have

obtained a share of contemplation. Meditate upon contemplation. (1).

One who meditates upon contemplation as *Brahman*, becomes independent, so far as contemplation reaches —one who meditates upon contemplation as *Brahman*. 'Is there anything greater than contemplation.' 'There is something greater than contemplation.' 'Tell that to me, sir.' (2).

Com.—'Contemplation is greater than Intelligence'—By 'contemplation' is meant a continuous uninterrupted concentrated reflection of certain Duties &c., mentioned in the Scriptures; this is what is called 'Concentration.' The greatness of contemplation is actually seen in its results. How? The *Yogi*, in contemplation, becomes steady and firm, when the result of contemplation is attained. Hence too, the earth appears to be firm, only as if it were contemplating; and so does the sky, &c., &c., &c. '*Devamanushyâh*' may mean 'gods and men' or 'god-like men'—men endowed with calmness of mind &c., are not devoid of divine qualities. Inasmuch as contemplation is so excellent, therefore, whoever, among men in this world, attains greatness, either through wealth, learning or other qualities—*i.e.*, obtains wealth &c., which are means to greatness,—they appear to have partaken of the effects of contemplation. That is, they

appear firm and steady, and fickle and small. On the other hand, the small people, that have not obtained the slightest greatness caused by wealth &c., are always given to quarrelling, abuse—the picking of other's faults —, and slander — giving utterance to other people's evils—as if these had happened before their own eyes. While those that have attained greatness through wealth &c., are *great*—lords of other people, as being Teachers, kings or gods—and appear to have partaken of the effects of contemplation, as explained above. Thus we find the greatness of contemplation in its effects; hence, it is greater than Intelligence; therefore, meditate upon contemplation, as explained above.

—o—

Thus ends the Sixth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA VII.

—o—

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेद५ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्य५ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्या५ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाऽऽकाशं चापश्च तेजश्च देवा५श्च मनुष्या५श्च पशू५श्च वया५सि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥ १ ॥

Knowledge is greater than contemplation. It is by knowledge that one knows the *Rig-veda*, the *Yajur-veda* and the *Sâma-veda*, the fourth *Atharvana*, and the fifth *Itihâsa-Purâna*, the Veda of the Vedas, the Rites of the fathers, Mathematics, science of portents, science of Time, Logic, Ethics and Politics, Etymology, the science of the Vedas, the science of the elementals, the

science of War, Astronomy, the science of snake charming, and the fine arts of the attendants of the Gods, Heaven, Earth, Air, *A'kâsa,* Water, Fire, the Gods, men, cattle, birds, grasses and trees, beasts down to ants and worms, virtue and vice, the true and false, the good and bad, the pleasant and unpleasant, the food and the taste, this world and the next; all this is known by knowledge. Meditate upon understanding. (1).

Com.—Knowledge is greater than contemplation :—'Knowledge' is that of the meaning of the scriptures; and this being the cause of contemplation, is 'greater than contemplation.' Whence its greatness? Because, it is through knowledge that one knows the *Rig-veda,*—the knowledge of the meaning of this as authentic, being the cause of contemplation; similarly the *Yajur-veda* &c., &c.; as also animals &c., virtue and vice as mentioned in scriptures, good and bad, as known by men or as ordained in *smritis,* and in fact, all things, not visible, are known through knowledge. Hence, it is true that knowledge is greater than contemplation. Therefore, meditate upon Knowledge.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव

भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

One who meditates upon knowledge as *Brahman* obtains the worlds of the knowing and the wise; and so far as knowledge reaches, he is independent,—one who meditates upon knowledge as *Brahman*. 'Is there anything greater than knowledge?' 'Yes, there is something greater than knowledge.' 'Tell that to me, sir.' (2).

Com.—Listen to the result of such meditation. He obtains those worlds, in which there are knowledge and wisdom. 'Knowledge' is that of the meaning of the scriptures, and 'wisdom' is cleverness with regard to other things; and the person obtains such worlds as are inhabited by people possessed of such knowledge and wisdom. So far as knowledge reaches &c &c, as before.

——o——

Thus ends the Seventh *Khanda* of *Adhyâya* VII.

——o——

ADHYA'YA VII.

—o—

KHANDA VIII.

—o—

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवाना-कम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन् परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन दे-वमनुष्या बलेन पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्या-कीटपतङ्गपिपीलकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥ १ ॥

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीति ॥ २ ॥

Power is greater than Knowledge. A single man of Power shakes a hundred men with Knowledge. When a man has Power, he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and knows. It is by Power that the Earth stands; by Power, the

Sky; by Power, the Heaven; by Power, the Mountains; by Power, the Gods and Men; by Power, the cattle, birds, grasses and trees, the beasts, down to ants and worms; and by Power does the world stand. Meditate upon Power. (1).

One who meditates upon Power as *Brahman*, becomes independent so far as Power reaches—one who meditates upon Power as *Brahman*. 'Is there anything greater than Power.' 'Yes, there is something greater than Power.' 'Tell that to me, sir.' (2).

Com.—'*Power is greater than knowledge.*'—By 'Power' is meant the intuitive faculty of the Mind, brought about by the use of food; as declared by the *sruti* 'Since I am fasting, I do not understand the *Rig-veda*, &c.' In the body too, it is the Power of rising, &c. Because, even a single powerful man shakes a hundred men with Knowledge. Just as an intoxicated elephant shakes off a hundred men, even though these come together. And since such is the Power born of the use of food, therefore, when a man has power, he rises; and rising, he serves his superiors and his Teacher,—*i.e.*, attends on them; serving, he approaches nearer—*i.e.*, comes in closer contact, comes to be dear to them; and coming closer, with his mind concentrated, to his Teacher or some other instructor, he sees; then he hears what the Teacher

says; then he reflects—reasons over what they have taught; having reflected, he understands that such and such is the truth; having decided this, he comes to act,—*i.e.*, follow in practice what the Teacher has said; and then he *knows*—*i.e.*, experiences the results of such action. The further greatness of Power is that it is by Power that the Earth stands, &c., &c.,—the meaning of which is clear.

—o—

Thus ends the Eighth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA IX.

—o—

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्यु ह जीवेदथवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथान्नस्याऽऽयै द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्स्वेति ॥ १ ॥

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

Food is greater than Power. Therefore, if one does not eat for ten days, even if he lives, he is unable to see, to hear, to reflect, to understand, to act, or to know. And when he obtains food, he is able to see, to hear, to reflect, to understand, to act and to know. Meditate upon Food. (1).

One who meditates upon Food as *Brahman* obtains the worlds that are supplied with Food and Drink; and so far as Food reaches, he is independent—one who meditates upon Food as *Brahman*. 'Is there anything greater than Food?' 'Yes, there is something greater than Food?' 'Tell that to me, sir.' (2).

Com.—'*Food is greater than Power*'—because it is the cause of Power. It is explained how Food is the cause of Power: it is because Food is the cause of Power, that if a man does not eat for ten days, all his Power due to the use of food being destroyed, he dies; even if he does not die—even if he lives—as we do find people living even after a month's fasting—, he is unable to see, even his own Teacher: and thence, he is unable to hear, &c—all the effects of Power being reversed. Now, when having fasted for many days, he finds himself incapable of hearing &c, he takes some Food. '*A'ya*' is the '*reach*' of Food; and one whom the Food reaches, is the '*âyî*.' If the reading is '*âya*', that is to be taken as '*âyî*', changing the last vowel. Even if the reading

'*âyâ*'; the meaning is the same; because the result that is said to follow is 'capability to see, &c' (which follows upon the taking of Food), no such capability arising in one who has not partaken of Food. Therefore meditate upon Food. The result accruing therefrom is that one obtains such worlds as are fully supplied with large quantities of Food and drink. The rest si as before.

—o—

Thus ends the Ninth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA X.

—o—

आपो वावान्नाद्भूयस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद्द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्स्वेति ॥ १ ॥

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामाꣳस्तृप्तिमान् भवति यावदपां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥

Water is greater than Food. Therefore when there is not sufficient rain, the vital spirits are in trouble, that there will be less Food. While, when there is sufficient rain, the spirits rejoice, that there will be much Food. It is only Water that has taken different forms, which is earth, sky, heaven, the mountains, gods and men, cattle and birds, grasses and trees, beasts down to ants and worms. All these are forms of Water. Meditate upon Water. (1).

One who meditates upon Water as *Brahman* obtains all wishes, and obtains satisfaction; and so far as Water reaches, he is independent,—one who meditates upon Water as *Brahman*. 'Is there anything greater than Water?' 'Yes, there is something greater than Water.' 'Tell that to me, Sir.' (2).

Com.—'Water is greater than Food'—because it is the cause of Food. Because it is so, therefore, whenever there is not rain sufficient for the crops, the vital spirits become troubled; because, they think 'this year we shall have less Food.' When however there is

sufficient rain the spirits—*i.e.*, all living creatures—rejoice, that 'we shall have plenty of food.' Because, Food, which has form, is produced by Water, therefore the earth, the sky, &c.,—all these are only Water, modified into different forms. And since all these are only different forms of Water, therefore meditate upon Water; and the result of such meditation is that one who meditates upon Water as *Brahman*, obtains all *desires*,—*i.e.*, all objects of desire, that have any form. And since satisfaction follows from Water, therefore one meditating upon Water obtains satisfaction. The rest is as before.

—o—

Thus ends the Tenth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA XI.

—o—

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याऽऽकाशमभितपति तदाऽऽहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्रादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तेज उपास्स्वेति ॥ १ ॥

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहततमस्कानभिसिध्यति यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

Fire is greater than Water. Having held the Air, it warms up the *A'kâsa*; then people say 'it is hot, it burns, it will rain.' It is Fire that having first shown (itself) creates Water. And again thunderings go on, together with lightnings flashing upwards and across the sky; then people say 'Lightnings are flashing, and it is thundering, it will rain.' It is Fire that, showing itself at first, creates Water. Meditate upon Fire. (1).

One who meditates upon Fire as, *Brahman*, being resplendent himself, obtains resplendent worlds, full of light, and free from darkness; and so far as Fire reaches, he is independent,—one who meditates upon Fire as *Brahman*. 'Is there anything greater than Fire.' 'Yes, there is something greater than Fire.' 'Tell that to me, Sir.' (2).

Com.—'Fire is greater than Water'—because Fire is the cause of Water. It is explained how Fire is the cause of Water: It is because Fire is the cause of Water, that it, having bred the Air—*i.e.*, holding it

fast within itself, and thereby making it immoveable,—warms up the *A'kâsa*; and then people say—'It is hot, in a general way, 'it burns' the body, and therefore 'it will rain.' It is a fact well known in the world that seeing the cause appear, people have an idea of the effect. Fire, having shown itself at first, subsequently creates Water; thus being the creator of Water, Fire is greater than Water. And further, it is Fire that becomes the cause of rain, through thunderings. How? Thunderings appear together with lightnings flashing upward and across the sky; and seeing this, people say lightnings flash, it thunders, it will rain as explained above. Therefore meditate upon Fire. And the result following from the meditation of Fire is that one becomes resplendent, and also 'obtains resplendent worlds', 'full of light',—*i.e.*, luminous—'and free from darkness'—*i.e.*, whence has been removed all ignorance with regard to the external world. The rest is plain enough.

——o——

Thus ends the Eleventh *Khanda of Adhyâya* VII.

——o——

ADHYA'YA VII.

—o—

KHANDA XII.

—o—

आकाशो वाव तेजसो भूयानाकशे वै सूर्या चन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाऽऽह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ॥ १ ॥

A'kâsa is greater than Fire. In the *A'kâsa* exist the sun and the moon, the lightning, stars and Fire. It is through *A'kâsa* that people call; it is through *A'kâsa* that they hear; it is through *A'kâsa* that they hear back. It is in *A'kâsa* that people rejoice; it is in *A'kâsa* that they rejoice not. In *A'kâsa* are all things born; and it is towards *A'kâsa* that all things grow. Meditate upon *A'kâsa*. (1).

Com.—'*A'kâsa is greater than Fire*'—Since it is the origin of Fire together with Air. Air has been mentioned together with Fire. 'Having held the Air &c'—; hence it is not mentioned separately from Fire. The cause is always found by people to be greater than the effect; as the clay than

the jar &c; and *A'kâsa* is the cause of Fire with *A'kâsa*; and as such, it is greater. How? Because it is in *A'kâsa* that exist the sun and the moon, the two forms of light, as also lightning, the stars and Fire,—all different forms of light. And that which exists within another is naturally small and the other is greater. And further, through *A'kâsa*, people call another; and being called, it is through *A'kâsa* that one hears; and it is through *A'kâsa* that one hears back the reply uttered by another person. In *A'kâsa*, people rejoice—play and enjoy one another's company, and again it is in *A'kâsa* that they rejoice not—because separations from wife &c., occur in *A'kâsa* and not by the interruption of solid objects, and it is upwards towards *A'kâsa* that all things—sprouts &c.,—grow up, and never downwards. Therefore meditate upon *A'kâsa*.

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिध्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥२॥

'One who meditates upon *A'kâsa* as *Brahman*, obtains extensive worlds, full of light, free from the troubles of over-crowding, wide and spacious; and so far as *A'kâsa* reaches, he is independent. 'Is there anything greater

than *A'kâsa*, Sir?' 'Yes, there is something greater than *A'kâsa*'. 'Tell that to me, Sir.' (2).

Com.—Listen to the result that follows. The knowing one obtains extensive worlds—*i.e.*, worlds spread far and wide—which are 'full of light'—because the connection between *A'kâsa* and light is permanent —'free from over-crowding'—'*Sambâdha*' is the pain caused by the pressure of men crowding together and these worlds are free from any such pain and trouble—, 'wide and spacious'—*i.e.*, where there is plenty of place to move about. 'So far as *A'kâsa* reaches &c.,' as explained above.

—o—

Thus ends the Twelfth *Khanda* of *Adhyâya VII.*

—o—

ADHYA'YA VII.

—o—

KHANDA XIII.

—o—

स्मरो वावाऽऽकाशा यस्तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैव ते कंचन शृणुयुर्नमन्वीरन्न विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशून्स्मरमुपास्स्वेति ॥ १ ॥

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

Memory is greater than *A'kâsa.* Therefore, even when there are many persons, if they have no Memory, they would not hear any one, they would not think, they would not know. When they have Memory, they would hear, think and know. It is by Memory that one knows his sons and cattle. Meditate upon Memory. (1).

'One who meditates upon Memory as *Brahman* becomes independent, so far as Memory reaches.' 'Is there anything greater than Memory, Sir?' 'Yes, there

is something greater than Memory.' 'Tell that to me, Sir.' (2).

Com.—Memory is greater than A'kâsa,—'Memory' means *Remembrance*, a property of the internal organ; and this is greater than *A'kâsa*. The neuter gender in '*bhûyah*' has to be taken as masculine, as qualifying the masculine noun '*smara*.' It is only when the agent has remembrance that *A'kâsa* &c., are of any use to him; because, all things are enjoyable only by one who has Memory. In the absence of Memory, even the things that exist would be as good as non-existing; because, there would be no good resulting from such existence. Nor, in the absence of Memory, is it possible to comprehend the existence of *A'kâsa* &c; therefore, Memory is greater than *A'kâsa*. It is seen in ordinary experience that Memory is really greater; inasmuch as even though many persons be assembled together, and be talking to one another,—if they do not have any Memory, they would hear no words, nor could they think; because, one could think only of an object which he could remember; hence, in the absence of Memory they would not think; and similarly, they would not know. When, however, they would remember, then they would hear what is to be heard, think what is to be thought and know what is to be known. In the same manner, it is by

means of Memory that one recognises his sons and cattle to be his own. Therefore, since Memory is greater, meditate upon Memory. The rest has already been explained.

—o—

Thus ends the Thirteenth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA XIV.

—o—

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्रांश्च पशूंश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्स्वेति ॥ १ ॥

Hope is greater than Memory. Fired by Hope does Memory read the *mantras*, perform sacrifices, wish for sons and cattle, wish for this world and the next. Meditate upon Hope. (1).

Com.—'*Hope is greater than Memory*'. '*Hope*' is a *desire* for things not obtained, which is spoken of as synonymous with *longing*, *wish*, &c; and it is greater than Memory. Because it is by means of Hope as residing in the internal organ, that one remembers what has to be remembered. And remembering the

form of the object of Hope, one comes to be Memory, as it were. Hence being fired by Hope, and becoming Memory itself, he remembers the *mantras*, the *Rik*, &c., and then reads them; and having read them, and comprehended their meaning and the injunctions therein contained, by the help of the *Brâhmanas*, he performs sacrifices, with hopes for results to follow from these; and he wishes for sons and cattle, as results of the sacrifices; and it is through Hope that he works up the means bringing about these. And it is only when fired by Hope, and Memory, that he wishes for accumulations in this world; and it is also fired by Hope that he remembers the other world, and wishes to attain these, by a due performance of the actions leading thereto. Therefore, in each individual living being, the whole universe—from Name down to Memory and *A'kâsa* &c.,—lies encircled, bound in the fetters of Hope. Therefore Hope is greater even than Memory. Hence meditate upon Hope.

स य आशां ब्रह्मेत्युपास्त आशयाऽस्य सर्वे कामाः समृध्यन्त्यमोघा हास्याऽऽशिषो भवन्ति यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

'One who meditates upon Hope as *Brahman*:' by Hope are all his desires fulfilled; his prayers are never in vain; and so far as Hope reaches, he becomes independent,—one who meditates upon Hope as *Brahman*.' 'Is there anything greater than Hope, Sir?' 'Yes, there is something greater than Hope.' 'Tell that to me, Sir.' (2).

Com.—Listen to the result accruing to one who meditates upon Hope as *Brahman*. By Hope, duly meditated upon, all his desires are fulfilled—reach accomplishment; his prayers are always successful—whatever he asks for, he invariably gets. 'So far as Hope reaches &c. &c,' as before.

—o—

Thus ends the Fourteenth *Khanda of Adhyâya* VII.

—o—

ADHYA'YA VII

—o—

KHANDA XV.

—o—

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वꣳ समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

Spirit is greater than Hope. Just as the spokes of the wheel are fastened to the nave, so is everything

fastened to the Spirit. Spirit moves by Spirit; Spirit gives Spirit, to the Spirit. Spirit is the father, Spirit the mother, Spirit the brother, Spirit the sister, Spirit the teacher, Spirit the *Brâhmana*. (1).

Com.—Beginning from Name, and ending with Hope, everything stands in the relation of cause and effect, means and consequences, and as being greater than one another; and having its existence based on Memory, and being fettered by the strings of Hope all round, like the lotus root with threads, is fastened to the Spirit; and in this Spirit, which is all-pervading, and extends everywhere inside and out, everything is fastened and bred, as the beads in a thread. This Spirit is greater than Hope. It is explained by an example how this is greater; just as in the world, the spokes of the cart-wheel are fastened to the nave of the cart,—so in the Spirit, which is an agglomeration of separate entities,—which consists of intelligence, and is the chiefest of all,—in which the Supreme Deity entered like the reflection in a mirror, with a view to the differentiation of Names and Forms,—which is the highest servant of the Lord, like that of a king,—which is talked of in the *Sruti*: 'He created the Spirit, thinking that by the departure thereof he would depart, and by the staying of which he would stay',—which follows the Lord, like

a shadow,—and in which are fastened all organs of consciousness, wherein are fastened the rudiments of elements, just as the axle is fastened to the nave, and the spokes to the nave,—which is declared by the *Kaushîtakis* to be the only conscious Self,—in this very Spirit, is everything, aforesaid, fastened. Hence, this Spirit being independent moves by the Spirit, *i.e.*—by its own force, its movements not being caused by anything else. All the different forms of actions, means and consequences exist in the Spirit,—there being nothing apart from the Spirit; such is the import of the whole section. 'The Spirit gives the Spirit'—*i.e.*, what it gives is its own self; and he to whom it is given is also Spirit. For the same reason, father &c., are all different forms of the Spirit itself.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाऽऽचार्यं वा ब्राह्मणं वा किंचिद्भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

If one says something harsh to his father, mother, brother, sister, teacher or a *Brâhmana*,—then people say 'Shame on thee! Thou art a killer of thy father, thou art a killer of thy mother, thou art a killer of thy brother, thou art a killer of thy sister, thou art

a killer of thy teacher, thou art the killer of a *Brahmana*.' (2).

Com.—It is explained how the words 'father &c., signify the Spirit, and not what they are ordinarily known to signify: because it is only while the Spirit exists that the words 'father' &c., are used and which cease to be employed when the Spirit has departed. How is that? If one says something harsh—unbecoming—to his father &c.,—such deprecatory words as 'thou' and the like, then the wise people near him say to him 'Shame rest on thee? Thou hast killed thy father' &c.

अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषंदहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहाऽसीति न भ्रातृहाऽसीति न स्वसृहाऽसीति नाऽऽचार्यहाऽसीति न ब्राह्मणहाऽसीति ॥ ३ ॥

Whereas, after the Spirit has departed from them, even if one were to burn them together, by means of a poker, they would not say 'thou hast killed thy father, thou hast killed thy mother, thou hast killed thy brother thou hast killed thy sister, thou hast killed thy teacher, thou hast killed the *Brâhmana*.' (3).

Com.—When however, the Spirit has departed from these persons, even if one were to shove them together and burn by means of the poker—*i.e.*, even if he were to

do such an apparently cruel deed as the shoving together and the burning,—people would not tell him that he was a killer of his father &c. Thus from both negative and affirmative instances, it follows that the names 'father &c.,' apply to the Spirit.

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

Spirit verily is all these. One who sees thus, thinks thus and knows thus, becomes an *Ativâdî*. And if some one were to tell him 'thou art an *Ativâdi*' he should say 'Yes, I am an *Ativâdi*,' and he should not conceal the fact. (4).

Com.—Therefore Spirit is 'all these'—father &c., all that is moveable and immoveable. The knower of Spirit, 'seeing' as explained above,—*i.e.*, realising it, in fact, —'thinking thus,' *i.e.*, cogitating over the arguments connected with it—, and knowing thus—*i.e.*, ascertaining by means of arguments its precise character—, the meaning of the scriptures is ascertained conjointly by Thought and Knowledge; one seeing thus &c., becomes an *Ativâdi*—*i.e.*, one who can talk of subjects transcending everything, beginning from Name down to Hope. And if some one were to tell him,

who sees everything from Name down to Hope to be Spirit, and who can talk of transcendental subjects, and who declares himself to be the Self of the whole universe, from *Brahman* to the tuft of grass—if one were to tell him 'thou art an *Ativâdi*,' he should say 'Yes, I am an *Ativâdi*;' and he should not conceal the fact; for, wherefore should he conceal it,—knowing as he does, the Spirit, the Lord of all, to be himself.

——o——

Thus ends the Fifteenth *Khanda of Adhyâya* VII.

——o——

ADHYA'YA VII.

—o—

KHANDA XVI.

—o—

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ १ ॥

But in reality that person is an *Ativâdi* who is an *Ativâdi* by The True ? 'Sir, may I become an *Ativâdi*, by The True ?' 'But one should desire to know The True.' 'Sir, I do desire to know The True.' (1).

Com.—Having heard of the Spirit, the highest of all the series, as the self of all, *Nârada* thought that there was nothing higher than that, and so kept quiet, and put his usual question, 'Sir, is there anything greater than Spirit?' Seeing him thus satisfied with a false knowledge of *Brahman* in its modification, and seeing that he thought himself to be a real *Ativâdi*, the venerable *Sanatkumâra*, with a view to turn aside a capable disciple from the path of Ignorance, proceeds to explain further: 'the real *Ativâdi* is one whom I am going to describe; the knower of Spirit is not an *Ativâdi*

in reality; this latter being an *Ativâdi*, only in comparison with Name &c. He, however, who knows the highest Truth, transcending all the rest, to be true in reality,—he is an *Ativâdi*.' This is explained: 'In reality that person is an *Ativâdi* who is an *Ativâdi by The True*'—*i.e.*, who speaks of transcendental subjects, fully knowing the highest Truth. 'Sir, I have approached you now, may I become an *Ativâdi* by The True'—that is to say, instruct me in such a way that I may become an *Ativâdi* by The True. 'If you really wish to become an *Ativâdi* by The True, you must first wish to know The True.' Thus addressed, *Nârada* said: 'So be it then; I wish to know The True, sir'—*i.e.*, I wish to learn The Truth from you.

——o——

Thus ends the Sixteenth *Khanda* of *Adhyâya* VII.

——o——

ADHYA'YA VII.

—o—

KHANDA XVII.

—o—

यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

When one understands The True, then only does he declare The True. One does not declare The True without understanding It; one declares The True, only when understanding It. This understanding one must wish to understand. 'Sir, I wish to understand this understanding.' (1).

Com.—It is only when one really understands The True —'such in reality is The True'—then alone does one renounce all that is false, the modifications based on mere names, and then speaks of pure Being alone, which contains within Itself all the modifications; and the speaking of this is real speaking. 'But modifications are also true; as declared in other passages: 'Name and Form are true; and by these is Breath covered; the Breaths are true; and of these, This is the truest and so forth.' True; the truth of the modification has been mentioned

in other *Sruti* passages; but this declaration was without reference to the Highest Truth; it was only with reference to the consideration of the fact of certain objects being amenable to the senses, and others not being so amenable,—the two classes of objects being spoken of as '*Sat*' and '*tya*' respectively (thus making up the word '*satya*,' True); and what is meant to be shown there is that it is by means of these objects, that the Highest Real Truth is perceived; as it has been said there that 'The Breaths are true; and of these This is the truest.' And such comparative truth is, in the present case also, not undesirable. Because, in the present instance also, it is meant to carry *Nârada* higher than the truth, as cognized in the Spirit &c, up to the Real Truth, called the 'Highest' which is particularly meant to be explained. 'One does not declare The True, without understanding It'—one who speaks without understanding takes the words 'Fire' &c., to signify the Fire &c., as real truths, and speaks accordingly; while, as a matter of fact, these three—Fire, &c.—have no real existence, apart from the three forms; hence it is said 'one does not declare The True without understanding It. 'It is only when understanding It, that one declares The True.' But the understanding of The True does not come to one, unasked for; hence it is added: 'one

should wish to understand the understanding.' 'If it be so, then I wish to understand the understanding.' Thus in the case of The True &c., as ending with *acting* The True, the one that precedes is the cause of that which follows it.

---o---

Thus ends the Seventeenth *Khanda* of *Adhyâya VII.*

---o---

ADHYA'YA VII.

—o—

KHANDA XVIII.

—o—

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ १ ॥

'When one thinks, then he understands; without having thought, one does not know; it is only after having thought that one understands; but one should wish to understand the Thought.' 'Sir, I wish to understand the Thought.' (1).

Com.—'*When one thinks*'—*Thought* is reasoning, consideration of the object of thought.

———o———

Thus ends the Eighteenth *Khanda* of *Adhyâya* VII.

———o———

ADHYA'YA VII.

—o—

KHANDA XIX.

—o—

यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन्मनुते श्रद्दधदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

'When one has Faith, then he thinks; without Faith, he does not think; when he has Faith, then alone does he think. But one should wish to understand Faith.' 'Sir, I wish to understand Faith.' (1).

Com.—'Faith' is orthodoxy.

—o—

Thus ends the Nineteenth *Khanda* of *Adhyâya VII.*

—o—

ADHYA'YA VII.

—o—

KHANDA XX.

—o—

यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठञ्छ्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ १ ॥

'It is when one attends on his Teacher that he has Faith; without attending, he has no Faith; it is by attending that one has Faith. But one should wish to understand Attendance.' 'Sir, I wish to understand Attendance.' (1).

Com.—'*Nishthá*' is attending upon the Teacher; when one is given to such attending, he obtains the knowledge of *Brahman*.

——o——

Thus ends the Twentieth *Khanda* of *Adhyâya* VII.

——o——

ADHYA'YA VII.

—o—

KHANDA XXI.

—o—

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ १ ॥

'When one does his duties, then he has Faith; without having done them, he has no Faith; it is only after having done them, that he has Faith. But one should wish to understand Duty.' 'Sir, 'I wish to understand Duty.' (1).

Com.—'*When one does his duties*'—'Duty' consists in the control of the senses, and concentration of the Mind. It is only after these have been accomplished, that one has Faith and the rest, ending with understanding, as described above.

—o—

Thus ends the Twenty-first *Khanda* of *Adhyâya VII*.

—o—

ADHYA'YA VII.

—o—

KHANDA XXII.

—o—

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ १ ॥

'When one obtains Bliss, he does his duties; without obtaining Bliss, he does not do them; it is only after obtaining Bliss that he does them. But one should wish to understand Bliss.' 'Sir, I wish to understand Bliss.' (1).

Com.—The performance of duties too becomes possible when one 'obtains Bliss'—that is, when one determines that 'the highest Bliss, to be explained below, will be mine.' Just as the performance of duties is ordinarily seen to result in Bliss; so, here also, 'without obtaining Bliss one does not do his duties'—*i.e.*, only after he has obtained the future result; for, all activity is possible only with regard to that. Now, when the performance of duties &c., have all duly come about, one after the other, then The True renders

itself manifest ; hence no separate attempt is necessary for it. Hence it is said ; 'One should wish to understand Bliss' &c., &c. 'I wish to understand Bliss.' When *Nârada* had thus become duly attentive, *Sanatkumâra* said :

---o---

Thus ends the Twenty-second *Khanda* of *Adhyâya* VII.

---o---

ADHYA'YA VII.

—o—

KHANDA XXIII.

—o—

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

'The Infinite (the Great) is Bliss. There is no Bliss in what is small (finite). The Infinite alone is Bliss. But one should wish to understand the Infinite.' 'Sir, I wish to understand the Infinite.' (1).

Com.—'Infinite,' 'Great,' 'Highest,' 'Much' are all synonymous; and this is Bliss. Everything below this is small; hence 'there is no Bliss in what is small;' because what is small only serves to whet the longing for more; and longing is a source of pain; what is a source of pain—fever, &c.,—is never found to bring about Bliss; hence, it is only proper to say that 'there is no Bliss in what is small.' Therefore 'the Infinite alone is Bliss,'—because in the Infinite, there is no chance for such sources of pain, as longing and the like.

———o———

Thus ends the Twenty-third *Khanda* of *Adhyâya* VII.

———o———

ADHYA'YA VII.

—o—

KHANDA XXIV.

—o—

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यꣳ स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥

'Where one sees nothing else, hears nothing else, understands nothing else,—that is the Infinite. Where, however, one sees something else, hears something else, understands something else,—that is the Finite. That which is Infinite is immortal that which is Finite is mortal.' 'Sir, in what does the Infinite rest?' 'In its own greatness,—or not even in greatness?' (1).

Com.—Of what sort is this Infinite? It is such that in this Infinity, there is nothing else that is seen by any other organ, nor is the seer anything apart; similarly, one hears nothing. All differences of objects being merged in Name and Form, it is only the two senses cognising these two (Name and Form)—the Ear cognising the Name, and the Eye the Form—are spoken of

here; and these two include the rest. 'Thinking' is, to be inserted here: 'One does not think anything else'; because, understanding is almost always preceded by thinking. In the same manner, 'one does not understand anything else.' Such is the Infinite. 'The absence of sight that is here spoken of, with regard to the Infinite—is it the absence of the sight of all known things; or does all this mean that one sees nothing else, but he sees the Self? If so, what then?' If the absence of all known things be meant, then what follows is that the Infinite is something quite different from all notions of duality. If, however it meant to deny the sight of all other particular things, and to assert the presence of the sight of Self alone,—then what follows is that all differentiations of Action, Agent and Result would come to be held as inhering in the one (Infinite Self). 'But if such results were to follow, what would be the harm?' Well, the great harm would be the non-cessation of metempsychosis; because metempsychosis consists only of the differentiations into Action, Agent and Result. If it be urged that 'such diffentiation when inhering in one Self, would be something different from metempsychosis,'—that cannot be; because if the Self were unqualifyingly held to be one, then the differentiation into the Action of seeing, Agent and Result, would be a mere word (with no meaning),

Obj: 'If the alternative of the negation of other sights, &c., be held to, then there would be no use for the two qualifications '*where*' and 'sees nothing *else*.' But we do find in ordinary experience that in an empty house when it is said that 'one does not see any one *else*,' it does not mean that he does not see *himself* and the pillars, &c., in the room'. Such might be the explanation in the present instance.' Not so: Inasmuch as such sentences as 'That thou art' and the like, distinctly lay down *unity*, there is no possibility of such differentiations as the container and the contained; as also it has been distinctly defined in the 6th *Adhyâya* that 'Being alone, one, without a second, is the True.' And there is no possibility of any *sight*, &c., with regard to one's Self, because of such *Srutis*, as 'In the invisible, &c.,' 'Its form is not within vision,' 'whereby is one to understand the understander' and so forth. If it be urged that 'in that case the specification '*Yatra*' (in which) becomes useless,'—we deny this; because, it has reference to differentiations brought about by Ignorance; just as even though Being is incapable of any number, &c., yet it is described as 'one, without a second,' with reference to the ordinary notions of 'truth, unity and secondlessness.' In the same manner, the qualification '*Yatra*' belongs to the one Infinite. And since what is aimed at is to mention the seeing &c., of other

things during the state of Ignorance, and then to explain the Infinite, as qualified by an absence of these; therefore we have the specification 'Sees nothing *else*.' Thus then the upshot of the whole is that with regard to the Infinite, there are no wordly usages. On the other hand, in the other case, where, with regard to objects of Ignorance, one sees another by means of something else, 'that is the Finite' (Small),—*i.e.*, contemporaneous with Ignorance; just as objects dreamt of are, prior to the waking, contemporaneous with the dream. For the same reason, is the Finite 'mortal' —like the objects dreamt of; and opposed to this is the Infinite, which is 'immortal.' The word '*tat*' refers to Immortality. 'Wherein does the aforesaid Infinite rest, Sir,'—said *Nârada*; then *Sanatkumâra* replied: 'In its own greatness'—*i.e.*, the Infinite rests in its own greatness; that is to say, if you are particular about there being some resting place for It; while if you ask the real fact, then It does not rest even in its own greatness. That is to say, the Infinite is without any rest, without any support.

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥ २ ॥

'In the world, they call, the cow and the horse, *greatness*, as also elephants and gold, slaves and wives, fields and houses. I do not mean this,' he said, 'because, in that case, one thing rests upon another. What I do mean is this.' (2).

Com.—"When the Infinite rests in its own greatness, how is it that it is called 'without a rest'?" Just listen why it is so: The cow, horse &c., are called 'Greatness.' In '*goasvam*' we have the *Dvandu* compound and hence the singular. The cow, horse, &c. , are everywhere known as 'Greatness.' And it is upon this that the possessor, *Chaitra*, rests. But I do not mean to say that the Infinite, like *Chaitra*, rests upon anything apart from Itself; the reason being that in the case of *Chaitra*, one thing, *Chaitra*, rests upon something else, the possessions. Thus the former '*bravîmi*' is to be construed with '*anyo* &c.' What I do mean is this: '*Sa eva* &c' (in the next Khanda). So said *Sanatkumâra*.

—o—

Thus ends the Twenty-fourth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA XXV.

—o—

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदꣳसर्वमित्यथातोऽहंकारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳसर्वमिति ॥ १ ॥

'That alone is below, That above, That behind, That before, That to the right, That to the left; That is all this.' Next follows the explanation by 'I': 'The *I* alone is below, the *I* above, the *I* behind, the *I* before, the *I* to the right, the *I* to the left; the *I* is all this. (1).

Com.—It is explained why the Infinite does not rest in anything: Because it is the Infinite itself, that is below,—there being nothing apart from It, whereupon It would rest; similarly 'above' &c., in the same manner. If there were something other than the Infinite, then alone could the Infinite rest upon that; but there is no such thing; the Infinite itself being everything.

Therefore: It does not rest in anything. Inasmuch as the idea of the container and the contained is contained in the passage 'wherein he does not see anything else &c,' and the Infinite is spoken of in the present passage as—'That,' indicating a foreign entity,—people might be led to think that the Infinite is something other than the *Jīva-Self, that sees*; hence in order to avoid the arising of any such idea, the Text next proceeds to describe the Infinite as 'I.' With a view to point out that the Infinite is non-different from the seer, It is described as 'I': 'the *I* below' &c. &c.

अथात आत्मादेश एव आत्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

Next follows the explanation by 'Self': 'The Self alone is below, the Self above, the Self behind, the Self before, the Self to the right, the Self to the left; the Self is all this. One who sees thus, thinks thus and understands thus, loves the Self, revels with the Self, enjoys the company of the Self, and rejoices in the

Self; he becomes the *Svarât*; he becomes independent in all the worlds. While those that know otherwise, are ruled by others, and live in perishable worlds; and they become dependent in all the worlds. (2).

Com.—Indiscriminate people also describe the body as 'I;' hence, in order to set aside the doubt that it is the Body that is meant to be the Infinite, the Text proceeds to explain it as 'Self.' The Self alone is all everywhere; and one who sees the Self, as one, unborn, all-prevading like *A'kâsa*, free from anything else,—and knowing this, one who thinks over and understands It,—such a person 'loves the Self'—*i.e.*, all his love is centred in the Self alone; so also, he 'revels with the Self',—in the world people revel with women and friends; but the wise one does not do this; but for him all revelry proceeds from a knowledge of the Self; '*Mithuna*' is the pleasure of company; this too, for the wise, is independent of any second; so again he 'rejoices in the Self,'—for the unwise, there are many pleasures due to sound &c., which do not belong to the wise, whose sole rejoicing proceeds from the Self, independently of any such extraneous accessories, as the body, life, experience, &c. Such a wise person, even while living, is installed as *Svarât* (King of Heaven or Self-king); and even when his body falls off, he continues

to be *Svarât*; and because such is the case, therefore he becomes independent in all the worlds. In the previous stages of the Spirit, &c., the independence of the person has been described as being limited, which implies also the fact of his being ruled by others, inasmuch as there are varying degrees of the independence spoken of. In the present instance, on the other hand, the description of the kingdom of Self, and the consequent independence, serves to preclude the aforesaid degrees of limited independence &c. On the other hand, 'those that know otherwise,' than explained above,—*i.e.*, who either know what is contrary to it, or know the same truth, but not in the proper way,—such persons 'are ruled by others, and live in perishable worlds'; because the notion of diversity belongs to the Finite and the Finite has been declared to be mortal. Therefore those that believe in *duality* live in perishable worlds, which is in keeping with their own belief; and hence, for these, there is no independence in all the worlds.

—o—

Thus ends the Twenty-fifth *Khanda* of *Adhyâya* VII.

—o—

ADHYA'YA VII.

—o—

KHANDA XXVI.

—o—

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशाऽऽत्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामाऽऽत्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदꣳ सर्वमिति ॥ १ ॥

For one who sees thus, thinks thus and understands thus,—'Spirit springs from the Self, Hope springs from the Self, Memory springs from the Self, *A'kâsa* springs from the Self, Fire springs from the Self, Water springs from the Self, Appearance and Disappearance spring from the Self, Food springs from the Self, Power springs from the Self, Understanding springs from the Self, Contemplation springs from the Self, Consciousness springs from the Self, Will springs from the Self, Mind springs from the Self, Speech springs from the Self, Name springs from the Self, the Mantras spring from

the Self, Sacrifices spring from the Self,—all this spring from the Self.' (1).

Com.—For such a one—the wise one who has attained to the Kingdom of Self—, prior to his knowledge of the true Self, Spirit &c., down to Name, sprang from and disappeared into something other than the Self; when, however, he came to know the true Self, the appearance and disappearance of all these proceeded from the Self alone; so also everything else, for the knowing one, proceeds from the Self.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताꣳ सर्वꣳह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विꣳशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनात्कुमारस्तꣳ स्कन्द इत्याचक्षते तꣳ स्कन्द इत्याचक्षते ॥ २ ॥

There is this verse: 'one who sees this, sees not death, nor disease, nor pain; he who sees this, sees all things, and obtains all things in every way. He being one becomes three, five, seven and nine; and then

he is said to be eleven, a hundred and ten, a thousand and twenty. On the purification of the *A'hâra* follows the purification of the inner nature; on the purity of the inner nature, the Memory becomes firm; and on the strengthening of Memory, follows the loosening of all ties.' After the faults of *Nârada* had been rubbed out, the blessed *Sanatkumâra* showed him beyond darkness. They call him *Skanda,—yea they call him Skanda.* (2).

Com.—And further, to the same effect, there is a verse: The wise one who sees in the manner explained above, sees not death, nor disease,—fever &c.,—nor pain. One who sees this sees all things in the Self; and then, he obtains everything in every way. And again, prior to the differentiations of creation, he is only one; but subsequently differentiates into endless varieties, beginning with *three*, at the time of creation. And again at the time of dissolution, he returns again to his own pristine *unity*, independently by himself. Thus, by giving a glowing account of the results accruing from such knowledge the philosophy is eulogised. Next follows the mention of the means of the proper cognition of the philosophy, just as the purity of the mirror is the cause of a proper reflection of the face: 'On the purification of the *A'hâra*'— '*A'hâra*' is that which is *taken in*, *viz.*, the experience of sound, &c., which are *taken* in, for the

experience of the agent; and when this cognition of objects is purified—*i.e.*, when the cognition of objects becomes free from all taint of aversion, attachment or delusion—, then of one having such cognition, the 'inner nature becomes pure'—free from dirt, clean. When the inner nature has become pure, then follows a firm Memory—uninterrupted remembrance—of the Infinite Self. On the acquisition of such Memory, comes the 'loosening'—destruction—of all ties of evil due to Ignorance, which might have been accumulating through the experiences of numerous births, and re-births and which have their residence in the heart. Because, one after the other, all this is based upon the purity of *A'hâra*, it is this that should be attempted. Having detailed in full the sense of the Philosophy, the Text concludes the story. When all his faults of attachment, aversion, &c.,—like colouring—pertaining to his inner nature, had been rubbed out, by the salt of Knowledge, Dispassion and Exercise, then did *Sanatkumâra* show to the capable *Nârada*, the Highest Truth 'beyond Darkness' in the shape of Ignorance. Who is *Sanatkumâra*? He is the *blessed*: 'one who knows the origin, end, going and non-going of living beings, and also Ignorance and Knowledge, such a one is to be called *Blessed*;' and endowed with these qualities is *Sanatkumâra*. People knowing him, call him '*Skanda*.'

The repetition is meant to indicate the end of the *Adhyâya*.

—o—

Thus ends the Twenty-sixth *Khanda* of *Adhyâya* VII.

—o—

Thus ends the Seventh *Adhyâya*.

—o—

The Chha'ndogya Upanishad.

—o—

ADHYA'YA VIII.

—o—

KHANDA I.

—o—

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ १ ॥

In this city of *Brahman*, there is a small lotus, (as) a palace; therein is the small *A'kâsa*. And what is in that is to be sought after, to be understood. (1).

Com.—Though it has been fully comprehended, in the 6th and 7th *Adhyâyâs*, that all this is the Self alone, one, without a second, which is *Brahman*, free from all limitations of Space, Time, &c., yet ordinary people of dull intellects, have a firm conviction that all reality is limited by Space and Time; and this notion cannot be easily transferred to the Supreme True; and without a comprehension of *Brahman*, there is no fulfilment of the ends of man; hence, for the sake of the duller

comprehension of ordinary people, *Brahman* is now taught under the limitation of Space—that of the Lotus in the Heart. Though in reality, the Self-Principle is the sole object of the one true notion of Being, and as such free from qualities, yet people of duller brains always look upon It as *qualified*; hence for the sake of these people, such qualities, as 'truthfulness of desire' and the like, have to be described in connection with It. In the same manner, though for those people that know *Brahman*, there is a natural cessation of all longing for such objects of sense, as the woman and the like,—yet it is not a very easy matter to remove, at one stroke, all longing for objects of sense, brought about by an uninterrupted attendance upon such objects, through many lives; hence, it becomes necessary to lay down particular means to its accomplishment,—such as the life of a religious student and the like. So also, for those that know the Self, there being no such differentiation as the *goer*, the *going* and the *place to go to, &c.*, and there being an utter annihilation of all causes fostering the continuance of Ignorance, all longings have an end within themselves, like the *A'kâsa*, like the wind produced by lightning, and like the fire with all its fuel burnt off; for, those minds are still coloured with the notions of the *goer* &c., who are given to meditating upon *Brahman* as limited within the space

of the heart; there is a process upwards through an artery in the head; and it is with a view to explain this, that the eighth chapter is begun: The *Brahman*,—which, in reality is a pure Being, one, without a second, free from all limitations of Space and Time,—appears, to people of duller comprehensions, to be non-existing. And with regard to such people, the idea of the Text is this: 'let them come to the proper Path; later on, we shall make them comprehend the Real Truth.' Now, the Lotus in the Heart, to be explained below, is like a palace; because it is equipped with gate-keepers &c. "In this city of *Brahman*'—the city of the Supreme *Brahman*; just as of the king, there is a city, inhabited by many sorts of subjects; so is this Body, equipped with various attendants of the master, such as the Sense-organs, the Mind, the Understanding &c. And, as in the city, there is the king's palace,—so, in this Body the city of *Brahman*, there is his palace; *i.e.*, a place where *Brahman* is to be found; just like the *Sâlagrâma* pebble is for Vishnu. And it has been explained that it was in this Body, the very top of His modifications, the Supreme *Brahman*, Pure Being, entered, as the Human Self, for the purpose of the differentiations of Name and Form. Therefore, the sense of the whole section is that *Brahman* is found in this palace of the Heart-Lotus, by such persons as

have all their organs drawn within themselves, are free from all attachment to external objects, are particularly equipped with such aids as a Religious Life and the like, carrying on their meditations, based on the qualities, to be hereafter described. In this small palace, there is a smaller inner *A'kâsa* which is *Brahman*; as will be described below: '*A'kâsa* is Its name'; this being based upon the fact of Its being, like *A'kâsa*, immaterial, subtle, all-pervading. That which is within this *A'kâsa* 'is to be sought after' and that is 'to be understood,'—that is to say, having been sought after by such means as having recourse to the Teacher, attentive listening to him and the like, It is to be directly perceived.

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किंतदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति स ब्रूयात् ॥ २ ॥

If they should say to him: 'Now with reference to the small lotus, in this city of *Brahman*, which is as a palace, and the smaller *A'kâsa* within this,—what is it existing therein, which has to be sought after and to be understood',—he should reply: (2).

Com.—When the Teacher has said this, if the students might object that, 'in this city of *Brahman*

itself being limited, and the small Lotus-palace lying within this, and smaller than this latter too being the *A'kâsa* inside it,—in the first place, what could there be in the Lotus-palace itself? And then, how could there lie anything within the *A'kâsa* that is said to be within that palace? The meaning being that the *A'kâsa* within this being smaller, what could exist in it? Even if there do exist something of the size of a plum, what is the good of wishing to search for it, or even to know it? Hence that which is neither to be sought after, nor to be understood, what is the use of such a thing? When they may have raised this objection, the Teacher 'should say this:'

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

'As large as is this *A'kâsa*, so large is the *A'kâsa* within the Heart; both Heaven and Earth are contained within it; both Fire and Air, both the Sun and the Moon, the Lightning as well as the Stars, and whatever there is in this world, of the Self and whatever is not, all is contained within it.' (3).

Com.—Listen how it is: 'You assert that the *A'kâsa* within the Lotus' being small, anything within that would be much smaller. This is not true; it was not with the idea that the *A'kâsa* within the Lotus is smaller than the Lotus itself, that I said 'Small is the *A'kâsa* within it'; all that I meant was that the Lotus being small, the internal organ in keeping with it is limited by the *A'kâsa* of the Lotus; and just as in pure water and in a clean mirror there is a clear reflection, so in the pure internal organ of the Yogi, who has his senses drawn within himself, is found *Brahman*, the pure reflection and essence of the light of Intelligence; such was the meaning of the assertion that small is the *A'kâsa* within it', which distinctly referred to the limitations of the internal organ. In itself, the *A'kâsa* within the heart is as large as the ordinary elemental *A'kâsa*; and it is within this heart—*A'kâsa*—that there lies that which has to be sought after and understood. But even then what is really meant is not the exact equality of size; but we have such a statement simply because there is no instance that could precisely exemplify *Brahman*. 'But why should not *Brahman* be taken to be equal to *A'kâsa*?' Simply because we have such *Srutis* as—'whereby are covered the *A'kâsa*, Heaven and Earth,' 'from this Self was produced *A'kâsa*,' 'within this undecaying one, O *Gârgi*, lies the *A'kâsa*,' and so

forth. And further within this *Brahmic A'kâsa*, as endowed with the limitations of *Buddhi*, are contained both Heaven and Earth; as has been declared before, that like the 'spokes in the axle' &c. &c.; similarly both fire, and air &c; whatever else there is in this world as belonging to the Self of the embodied one, as also whatever does not exist as so belonging,—all that has been destroyed and all that has yet to come is here spoken of as '*is not*' which does not signify absolute *non-existence*; because an absolute non-entity can never be *contained* in the *A'kâsa* of the heart.

तं चेद्ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳसमाहितꣳ सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा वाऽऽप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यत इति ॥ ४ ॥

And if they should say: 'If everything is contained in that city of *Brahman*, all beings and all desires,—then when old age overtakes it or when it decays, what is left of it'? (4).

Com.—The Teacher having said this, the students might urge the following: If everything—all beings and all desires—were contained in this city of *Brahman*—*i.e.*, within the *A'kâsa* inside the city &c, &c. 'But how could the students speak of the *desires*, when the Teacher had made no mention of these?' That does

not affect the case; the Teacher has already spoken of 'whatever is his and whatever is not'; and this includes the 'Desires'; and again the word 'everything' includes Desires as well. When this Body—called the 'city of *Brahman*'—is overtaken by old age, marked by the falling off of hair and teeth, or when it decays, being torn to pieces by the stroke of some weapon &c.,—what else is left of it? Like the milk, curd and butter, contained in the jar, on the destruction of the jar (the jar being destroyed, the milk in it is destroyed, thence the curd contained in the milk is destroyed and thence finally the butter contained in the curd is destroyed), —in the present case too, on the Body being destroyed, the destruction of everything else follows, one after the other. Such being the case, after destruction what else,—apart from the above-described—is left out. That is to say, nothing is left.

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

He should reply 'By the old age of this, That doesnot age; by the death of this, That is not killed.

That is the true *Brahman*-City; in This are all desires contained. This is the Self, free from evil, free from old age, free from death, free from sorrow, without hunger and thirst, with true wishes and true determinations. Just as here, the subjects follow as they are ordered, and depend upon that country, and that piece of land, which they may desire.' (5).

Com.—Being thus questioned by his students, the Teacher should say this, removing the aforesaid mistaken notion from their minds. How? By the old age of this Body, the *Brahman*, named the 'Inner *A'kâsa*—in which latter, all things are contained,—' does not age,'—*i.e.*, does not change, like the physical body. Nor by the death of this body—by means of weapons—is That killed, just like the ordinary *A'kâsa*; the *Brahmic A'kâsa* being even subtler than the ordinary *A'kâsa*, and being beyond sound, beyond touch, and not affected by the discrepancies of the sense-organs, &c. Though this is the occasion for explaining why It is not affected by the discrepancies of the sense-organs &c., yet this explanation is not taken up here; since the thread of the principal argument would be broken; this explanation would be taken up in all its bearings, in connection with the story of *Indra* and *Virochana*. his is the true *Brahman-city*—*i.e.*, *Brahman* Itself considered as a city. The Body is *Brahman's*

city, since it specifies the *Brahman*; and as such it is only false; as declared by the *Sruti*: 'all modification is mere name, based on words'. The assertion made above —that *Brahman* is found in the Body, which is the very top of Its illusory modifications, and hence the Body is *Brahman-city*—was from the stand-point of the world; the true *Brahman-city* being *Brahman* Itself, which is capable of all usage. Hence, in this *Brahman-city*, marked by the lotus, all desires—that you seek after—are contained in Itself. Therefore try and act up to the means of attaining That, renouncing all hankering after external objects of sense. 'This is the *Self*'—the real *Self* of you all; and listen to its definition: It is 'free from evil' —*i.e.*, from which all evil, in the shape of virtue and vice, has been removed—'free from old age,' and 'free from death'—as has been said before: 'By the death of this, That is not killed.' 'Then why should the same fact be repeated over again?' The repetition is for the purpose of removing the doubt that That may be related, in some other manner, with old age and death, even though It is not connected with these, as they pertain to the physical body. 'Free from sorrow'—sorrow being the pain of mind, caused by separation from desired objects. 'Without hunger and thirst'—free from all desire for food and drink. 'The mention of freedom from evil implies

the absence of all the rest, from *old age* down to *sorrow*, these being the direct effects of the former; because all these proceed from Virtue and Vice. Or conversely, the negation of the effects, old age &c., would imply the negation of the cause, Virtue and Vice, because in the absence of any effects, these would be as good as non-entities; hence the separate mention of the negation of both is useless.' True it is so; but just as real Bliss is something different from the bliss caused by virtue &c., as found in the Lord,—as declared by the *Sruti* '*Brahman* is consciousness, Bliss'; so also it may be thought that the pain caused by old age &c., may be only natural, as apart from the old age, &c., as brought about by Vice; hence, with a view to set aside these doubts, it is only proper to deny old age &c., apart from Virtue and Vice. The mention of 'old age' &c., is meant to include all kinds of pain. The forms of pain, attendant upon Sin, being innumerable, and any individual denial of these, being impossible, it is only proper to mention 'freedom from evil' 'with a view to the denial of all kinds of pain. 'With true wishes'—*i.e.*, one whose desires are always successful; the desires of worldly people are false; while those of the Lord are contrary to this. Similarly, the determinations, proceeding from true desires, are also true; and one whose determinations are true is That.

The wishes and determinations of the Lord proceed from the limitations of pure *Sattva*,—just like the epithet 'variegated cow' (as applied to the owner)—, and they do not proceed from Himself; because the *Sruti* has declared, 'not this, not that'. It is the *Self* as described above, that is to be learnt, from Teachers and from Scriptures, by means of a desire to cognise the Self, by such people as desire the kingdom of heaven. 'If this were not known, what would be the harm?' Listen to what there is, as explained by an example: just as, in this world 'the subjects follow'—act according to—orders; *i.e.*, as the subject accepts another person to be the master, follows whatever the commands of this master are; and as they depend upon whatever country and whatever piece of land, they desire, in accordance with their own intellects;—such is the instance showing the harm in the experience of the results of one's virtuous deeds being dependent upon another person.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहाऽऽत्मानमननुविद्य व्रजन्त्येताꣳश्च सत्यान्कामाꣳस्तेषाꣳ सर्वेषु लोकेष्वकामचारो भवत्यथ य इहाऽऽत्मानमनुविद्य व्रजन्त्येताꣳश्च सत्यान्कामाꣳस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

And just as, in this world, the world, obtained by means of actions, perishes, so also does perish the next world acquired by virtuous deeds. Those who depart from here, without knowing the *Self* and the true desires, become dependent in all the worlds. While those who depart from here, after having understood the Self and the true desires, become independent in all the worlds. (6).

Com.—There is another instance to show the perishable character of the aforesaid, '*Just as &c*': Just as in this world, in the case of the aforesaid subjects obedient to their master's orders,—the world obtained by means of such acts as attending upon the master and so forth, depending upon another's will for the fruition of its results perishes. The fact pointed to, by the above two examples, is now laid down: so does perish the next world, obtained by means of such meritorious deeds as the performance of the *Agnihotra*, and the like, and depending for the fruition of its results, upon something else. It is next pointed out the persons whom these harms affect: In this world, if those capable persons who are entitled to Knowledge and Action,—without having understood the Self, as taught by the Teacher, (*i.e.*, without having realised It in their own cognitions)—depart from this body; and if they depart from this body without having understood the true

desires aforesaid, as proceeding from the true will, and residing in the Self;—then for these people there is no independence in all the worlds; just as for the subjects living in obedience to the king's commands. While those others, who, in this world, understand the Self as taught by the Teacher, and have realised It in their own cognitions, and then depart from this body, also after having understood the aforesaid true desires, for such people, there is independence in all the worlds; just like the autocratic Emperor of the world.

—o—

Thus ends the First *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA II.

—o—

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

If he be desirous of the world of the Fathers, by his mere will, his fathers come to him ; and having obtained the world of the Fathers, he feels happy and great. (1).

Oom.—It is now explained, how one becomes independent in all the worlds : one who has realised the aforesaid Self in the heart, being fully equipped with such means as the life of a religious student, &c., and knowing fully the true desires as pertaining to the *Self*,—if such a one, after the falling off of the body, be desirous of the world of the Fathers,—'Fathers' are the progenitors ; and these are called 'worlds,' since they bring about pleasant experiences for the person—*i.e.*, one who desires connection with the Fathers,—by his mere will, his Fathers come and connect themselves with him ; because he is of pure nature, and as such, has his will infallible, like that of the Lord ; and having obtained the world of the Fathers—*i.e.*, being endowed with the pleasant experiences afforded by them—he becomes great, or prosperous—, *i.e.*, he feels his own greatness.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥ ६ ॥

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

अथ यदि गीतवादितलोककामो भवति संकल्पादेवास्य गीतवादिते समुत्तिष्ठतस्तेन गीतवादितलोकेन संपन्नो महीयते ॥ ८ ॥

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

And if he be desirous of the world of the Mothers,—by his mere will, his Mothers come to him; and having obtained the world of the Mothers, he feels happy and great. (2).

And if he be desirous of the world of the Brothers,—by his mere will, the Brothers come to him; and having obtained the world of the Brothers, he feels happy and great. (3).

And if he be desirous of the world of the Sisters,—by his mere will, the Sisters come to him; and having obtained the world of the Sisters, he feels happy and great. (4).

And if he be desirous of the world of Friends,—by his mere will, the Friends come to him; and having obtained the world of the Friends, he feels happy and great. (5).

And if he be desirous of the worlds of Scents and Garlands,—by his mere will, Scents and Garlands come to him; and having obtained the world of Scents and Garlands, he feels happy and great. (6).

And if he be desirous of the world of Food and Drink,—by his mere will, Food and Drink come to him; and having obtained the world of Food and Drink, he feels happy and great. (7).

And if he be desirous of the world of Songs and Music—by his mere will, Songs and Music come to him; and

having obtained the world of Songs and Music, he feels happy and great. (8).

And if he be desirous of the world of Women,—by his mere will, Women come to him; and having obtained the world of Women, he feels happy and great. (9).

Oom.—The next as before. 'Mothers'—the past female progenitors, the agents of pleasant experiences; for such is the implication of the word; inasmuch as the pure-natured *yogi* can never desire any relations with such Mothers as were the agents of painful experiences—such fire, as the mothers that may have given him birth as a pig.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पा-देव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

Whatever country he is attached to, and whatever he desires,—by his mere will, all this comes to him; and having obtained this, he feels happy and great. (10).

Oom.—To whatever place he is attached,—and whatever besides those enumerated, he desires,—by his mere will, do all desirable places and things come to him; and thereby having none of his wishes unfulfilled and having obtained all that he desires, he feels happy and great,—as explained above.

—o—

Thus ends the Second *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA III.

—o—

त इमे सत्याः कामा अनृतापिधानास्तेषाᳶ सत्यानाᳶ सताम-
नृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥१॥

These are the true desires, with a covering of untruth; though these are true, they have a covering of untruth. For, whoever, departs from here, him one cannot see him agian in this world. (1).

Oom.—With a view to encourage the disciple towards acting up to the means of contemplating on the *Self*, the *Sruti* says, with compassion: It is really a great trouble that the true desires though lying within one's own *Self*, and being easily attainable, should be covered with untruth. Though they lie in one's own self, yet they have a covering of untruth,—*i.e.*, a longing for external objects of sense, such as the woman, food, drink and the like, and the independence of conduct based on this longing, all of which is called an 'untruth' because it is brought about by false knowledge; and due to this is the non-attainment of the true desires; and hence, it acts as if it were their 'covering.'

It is explained how the non-attainment of these is due to the covering of untruth: Because whoever of one's relations—a son, brother or friend—departs from this world, even though this son, brother or friend continues to exist in the *A'kâsa*, yet he does not get him back, even if he long to see him.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथाऽपि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥ २ ॥

Those of his relatives, who are living and who are dead, and whatever else there is which, though desiring, one does not obtain,—all this one finds, when he goes there. There are all those true desires, covered by untruth. And just as people who do not know the place walk over the ground, and do not know the golden treasure that is hidden under-ground,—so do all these creatures, though daily going into this world of *Brahman*, find it not,—being carried away by untruth. (2).

Com.—Of the knowing one, those, son &c, that are living, and those that are dead, and whatever else, food, clothing, &c, that he desires, but does not obtain, —all these he gets when he goes to the *Brahman* in

the *A'kâsa* of the heart. Because it is in this heart *A'kâsa*, that exist all the true desires, though covered by untruth. But how can this be? Just as those people, that do not know by the help of the science of treasures, where the golden treasure is hidden—do not discover the treasure hidden under the ground, even though they walk over the place; in the same manner, all these creatures, steeped in Ignorance, though daily, during deep sleep, going over the *Brahman*-world in the *A'kâsa* of the heart, do not obtain it—*i.e.*, do not know that 'I have reached the *Brahman*-world—' being as they are, carried astray by the aforesaid Ignorance of His own form &c. Hence, it is indeed very painful to find that one does not find the *Brahman*, though it resides in his own heart.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ३ ॥

This Self is in the heart. The etymological explanation is this: because It is *in the heart* (*Hridi—ayam*), therefore is it called the *Heart* (*Hridayam*). One who knows this daily goes to the world of Heaven. (3).

Com.—The word '*vai*' points to the Self devoid of evil, the object of the present discourse. This Self in the Lotus of the *Heart* is called by the name of '*A'kâsa*.' And the etymology of the word '*Hridaya*

is this, and none other. Because the Self resides *in the heart*, therefore it is called *the 'Heart'*; that is to say even from the etymology of the word '*Hridaya*' it follows that the Self resides in one's Heart. One who knows that the Self is in the heart, daily goes to the world of heaven—*i.e.*, the *Brahman* in the Heart. 'But even one who does not know this does get at the *Brahman* in the *Heart*, during deep sleep; as it has been declared that during deep sleep one is endowed with Pure Being.' Yes, it is so; still there is a difference. Just as all living creatures—knowing or ignorant—are real *Brahman*, yet it is the knowing one, alone, who is cognisant of the fact 'that thou art,' and so knows himself to be Pure Being, becomes Pure Being itself; thus, in the same manner, though both the Knowing and the Ignorant reach Pure Being during deep sleep, yet it is one who knows this that is said to reach the world of Heaven; because even when the body falls off, the result of knowledge is sure to follow. Such is the difference between the cases of the Knowing and the Ignorant. During deep sleep the Knowing one being united with his own Self of Pure Being, becomes happy; that is, renounces evil due to the connection of the senses with their objects, during the states of waking and of dream.

अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

Now this serene and happy being, after having risen from this body, and having got at the highest light, reaches his own true form; that is the Self; thus said he. This is the Immortal and the Fearless, this is *Brahman*; and the name of this *Brahman* is the 'True' (*Satya*). (4).

Oom.—Though the phrase 'serene and happy' refers equally to all living creatures, yet, from the sentence 'one who knows this reaches the world of heaven' it follows that it is the knowing one that forms the object of discourse here; and hence it is this that is to be taken as referred to by the phrase 'serene and happy being.' 'Such a one after having given up this body, and rising above it,—*i.e.*, renouncing all notion of Self with regard to the body;—and not that he rises from the body, as one does from a seat; since it is distinctly defined 'in his own true form'; and one's true nature is not accessible from elsewhere, after having gone away from the body; for even if some such were to be reached, it would not be one's 'true form'. Having got at the highest light of the Supreme Self —*i.e.*, having got at peace within the

Self, reaches his own true form, of the Self; prior to such reaching of the true form, being led by Ignorance to think the body to be his high form; and it is with reference to this mistake it is said 'his *own* true form'; since unembodiedness is the form of the Self, which is got at, as the highest light by the serene and happy being; this is the Self. 'Thus he said'—*i.e.*, one who is deputed to instruct his pupils, should say this. And further, this is the 'immortal'—undecaying—the Highest—also called the 'fearless', because the Highest one having no second, has no second; hence this is *Brahman*. And of this *Brahman*, the name is the 'True'—'*Satya*,' as it has already been described that 'That is the true, the Self.' But why is this name of *Brahman* given? For the purpose of eulogising the injunction of Its meditation.

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृत-मथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति यदनेनोभे यच्छति त-स्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ५ ॥

These are the three letters—*Sa*, *ti* and *yam*. The *Sa* is the immortal, *ti* is the mortal, and by the *yam* one binds both. Because by it one binds both, therefore it is *yam*. One who knows this daily goes to heaven. (5).

Uom.—Those are the three letters making up the

name of *Brahman*—*Sa*, *ta* and *yam*, the *i* and *t* (in *ti* and *sat*) being added only for the sake of pronunciation; the signification being accomplished by the short letters themselves. Of these, the letter *Sa* signifies the Immortal, true *Brahman*; hence it is the Immortal that is spoken of as '*Sa*'; the letter '*ti*'—*i. e.*, '*ta*'—signifies the mortal—and by the '*yam*', one binds both the immortal and the mortal, as denoted by the former two letters;—'*Binds*' means controls, subjugates, by the Self. Because by this one binds both, therefore it is '*yam*'; since it is both these, as duly controlled, that are signified by '*yam*.' Even the very letters constituting the name of *Brahman*, have the great fortune of being endowed with the qualities of Immortality &c.,—how much more then, of one who bears that name; thus is *Brahman* eulogised, as the object of meditation, by the etymological explanation of the name.—'One who knows this—' *Brahman* as bearing the name 'True'—'goes to heaven, every day'—as explained above.

—o—

Thus ends the Third *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA IV.

—o—

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय नैतꣳ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतꣳ सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

This Self is the bund, the embankment, for the non-destruction of these worlds. This bank is not reached by Day and Night, nor by old age, death or sorrow, nor by good and evil deeds; all evils turn away from it. For, this world of *Brahman* is free from all evil. (1).

Com.—'*This Self &c.*,' of the serene and happy being described above, it is meant to describe the form and qualities, thereby eulogising it, for the purpose of connecting it with the means of accomplishing *Brahmic* glory. This Self, described above, is 'the bund, the embankment,'—as, it is by this that all this world is kept within proper limits, in keeping with the Creator, by means of certain restrictions with regard to the actions, means and consequences as pertaining to the

different castes and conditions of men. If the universe were not kept within limits by the Lord, it would be destroyed; hence It is the 'bund, the embankment',—for the non-disruption, non-destruction, of these worlds, the substrata of the Agent, Actions and Results. What are the properties of this 'bund"? Even Day and Night, which limit all that is born, do not pass over this bund; that is to say, all other wordly things are limited by Time, in the shape of Day and Night; but this bund is not limited by Time; because 'it is down below that the year rolls round in days', as declared in another *Sruti*. For the same reason, it is not reached by old age, nor by Death or sorrow, good deeds or evil. '*Tarati*', signifies *reaching*, and not *crossing*; because the Self is the cause; and the cause can never be crossed by the effect; Day and Night are all effects of Pure Being. One thing is crossed or got at, by something other than itself; it can never cross itself; the clay is neither reached nor crossed by the jar. Though even before all evil has been denied with regard to the Self in the passage 'This is the Self, free from evil &c.', yet, in the present instance also, a particular phase of it, the accessibility by evil, is what is denied; and the absence of old age spoken of is in its general phase. Day and Night have been mentioned; all else that is not mentioned, and all

evils, turn away from this Self, without reaching It at all. Because this world of *Brahman* is said to be free from evil:

तस्माद्वा एतꣳ सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतꣳ सेतुं तीर्त्वाऽपि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥२॥

Therefore having reached this bund, one who is blind ceases to be blind; he who is hurt ceases to be hurt; he who is afflicted ceases to be afflicted. Therefore when this bund has been crossed even the Night becomes Day; for this world of *Brahman* is lighted once for all. (2)

Com.—Inasmuch as blindness &c., brought about by evil, would belong to one who has a body, and never to the unbodied one,—having reached this bund, the bodied one who is blind ceases to be blind; similarly, the bodied one who is hurt ceases to be hurt, when freed from the body; in the same manner, one who is afflicted by the pains of disease &c., ceases to be afflicted. And further, because there are no Days and Nights on this bund, therefore when the bund is reached even the dark Night becomes Day—that is to say, for the knowing one, everything reverts to the form of the one Being, which consists of the pure light of consciousness, and

as such, resembles the Day. Because this world of *Brahman* is 'lighted once for all'—ever permanently lighted by its own nature.

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

Those who reach this world of *Brahman* by continence,—to them belongs this world of *Brahman*; for there is independence in all the worlds. (3).

Com.—Such being the case, those who, by means of 'continence'—*i.e.*, by renouncing all desire for women —reach this world of *Brahman*, in accordance with the instructions of the Teachers of Scriptures,—*i.e.* realise it in their consciousness—, to such people, as are equipped, with continence, and have a knowledge of *Brahman*, this world of *Brahman* belongs; and to no others who have a longing for women, even if they know *Brahman*. For these people, there is independence in all the worlds. Therefore continence is the supreme means, for the knowers of *Brahman*.

———o———

Thus ends the Fourth *Khanda of Adhyâya* VIII.

———o———

ADHYA'YA VIII.

—o—

KHANDA V.

—o—

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्ट्वाऽऽत्मानमनुविन्दते ॥ १ ॥

Now that which they call '*yajna*' (sacrifice) is only continence; as it is only by means of continence that the knower reaches That. And that which they call '*Ishta*' is only continence; because it is by continence that having worshipped, one reaches the Self. (1)

Com.—The Self that has been eulogised as being the bund &c :—in order to reach that, the Text lays down Continence, as another means for the accomplishment of knowledge. And the Text eulogises it as being the 'sacrifice &c.,' with a view to declare the propriety of taking to it. Now that which people call '*yajna*'—*i.e.*, the particular means for the accomplishment of the supreme end of man, which is called '*Yajna*', sacrifice, by the learned,—that only is continence. Inasmuch as the result obtained by means of sacrifices is also

obtained by means of continence, continence should be understood as being the same as sacrifice. It is now explained how continence is sacrifice. Because, it is by continence that one who knows reaches that world of *Brahman*,—which is also the result following indirectly from the sacrifice; therefore the sacrifice is continence. Sacrifice (*yajna*) is continence (*Brahmacharya*), also because of the letter '*jna*' occurring in '*jnatu*' and *janya*. That which people call '*Ishtu*' is also continence. How? Because it is by means of continence, that, one having *worshipped the* Lord,—or having *wished for* the Self—reaches the Self. And because of this *wish*, the '*Ishta*' is also continence.

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येणं ह्येवाऽऽत्मानमनुविद्य मनुते ॥ २ ॥

What people call '*Satrâyana*' that is continence; because, it is by means of continence that one obtains the safety of his Self from the *Sat*. What people call '*mauna*' is really continence; because it is by means of Continence that, having found the Self, one meditates. (2).

Com.—'What people call &c.',—because by means of continence one obtains the safety of his Self from the

Supreme Self. Therefore the word '*Satrâyana*' is continence. 'What people call *mauna* is continence'—because it is only when equipped with continence that one knows the Self, with the help of the Scripture and the Teacher and then meditates upon it. Therefore the word, '*mauna*' also is continence.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दन्तेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं मदीयꣳ सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳ हिरण्मयम् ॥ ३ ॥

What people call '*Anâsakâyana*' is indeed continence. For, that Self does not perish, which one finds by means of continence. And what people call '*Aranyâyana*' is only continence; for, *Ara* and *Nya* are the two oceans in the world of *Brahman* in the region of Heaven, which is the third from this; and there is the *Airam madiya* lake and the *Asvattha* tree named '*Somasavana*' and there is also the *Aparâjita* city of *Brahman*, as also the golden hall built by the Lord.' (3).

Com.—What is called '*Anâsakâyana*' is only continence. The Self that one finds by means of continence—*i. e.*, the Self of one who is equipped with continence—never perishes; therefore the *Anâsakâyana* is continence

What people call '*Aranyâyana*' is only continence. Because, one who is endowed with continence *proceeds* to the world of *Brahman*, where there are the two oceans *Ara* and *Nya*, therefore continence is '*Aranyâyana*'—Just as it is *yajnâ*, because of the similarity of sound in '*yajna*' and '*jnâta*'; and it is *Ishta*, because of *desiring*; it is *Satrâyana*, because of *saving from the sat*; it is *Mauna*, because of *meditation*; and it is *Anâskâyana*, because of *non-decay*; in the same manner because of *proceeding to Ara* and *Nya* it is '*Aranyâyana*'. Thus then continence, being eulogised as bringing about the highest ends of man, is the supreme cause of Knowledge, and as such it ought to be carefully kept by the knower of *Brahman*. There, in the world of *Brahman*, there are two oceans—or ocean-like lakes,—known as '*Ara*' and '*Nya*', in heaven, which is the third region from this, this Earth and the Sky being the first and second. There is also the lake '*Airam madiya*',—'*aira*' is *gruel*, '*ira*' being *grain* and that which is full of this *gruel*, and serves to intoxicate or exhilarate those that partake of it is called the '*Airâm madiya*'. There too, is the *Aswattha* tree, by name '*Somasavana*'—that which showers down *Soma* or *Nectar*. In that same world of *Brahman* is the city of *Brahman*, *Hiranyagarbha*, the '*Aparâjita*'—which is *not won* by any one besides those that are

equipped with continence as also the golden hall particularly built by the Lord, *Brahman*.

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति, तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

Those who find the two oceans, *Ara* and *Nya*, in the world of *Brahman*, by means of continence,—to them belongs the world of *Brahman*; for them, there is independence in all the worlds. (4).

Com.—Those who find the two oceans, named '*Ara* and *Nya*' in the world of *Brahman*, by means of continence,—to them belongs the above-described world of *Brahman*. And for these Knowers of *Brahman*, who are equipped with continence, there is independence in all the worlds; and never for those who are devoid of continence, and have thier hearts attached to external objects. "As some big person is eulogised as 'thou art *Indra, Yama, Varuna, &c.*'; such eulogy by means of the words '*Ishta*' is not possible merely for abstinence from such objects of sense, as the woman and the like; what is the fact is thatKnowledge being the direct means to Liberation, it is this that is eulogised." Such is the view of some people. But this is not true; because, no Knowledge of the Self is possible for those who have their minds taken up by longings for the external objects, like

the woman &c., because of hundreds of such *Sruti* and *Smriti* passages, as 'The Self-born one threw out the outer *A'kâsas*, hence one sees only outside, and not the inner Self.' It is absolutely necessary to accomplish the cessation of all longing for the woman and other objects of sense, which aids the accomplishment of Knowledge; and hence, it is only proper that such cessation should be eulogised. 'Since continence has been eulogised as the sacrifice &c., therefore it follows that the sacrifice &c., are the means for the accomplishment of the ends of man.' True; such a conclusion does follow; but continence has been eulogised here as the sacrifice not with a view to the fact of the sacrifice, &c., *leading to the world of Brahman*, but simply with a view to the well-known fact of these being the means for the fulfilment of certain ends of man; just as the king is eulogised as *Indra*, which does not mean that the action of the king is the same, and happens in the same place, as those of *Indra*. 'These oceans of the world of *Brahman*, and the experiences of the Father, &c.. as brought about by mere will, &c.,—are these of the Earth and Water, as found here? are the oceans, tree, city and golden Hall like those of the earth? Or, are these only ideal? If these were of the Earth and Water, being gross in form, then they could not be contained within the

A'kâsa of the heart; and it would contradict such statements in the *Purâna*, as that, 'in the world of *Brahman*, the body &c., are only mental,' as also the *Srutis*, 'free from sorrow, free from cold &c., &c.' If it be urged that if these were taken as only mental, then that would go against such Puranic statements as that "Oceans, Rivers, Lakes, Tanks, Wells, Sacrifices, the Vedas, the Mantra &c., all these take form, and approach *Brahman*;—(we reply) there is no such contradiction; if these really took their known material forms, they could not possibly go there; therefore, it must be assumed that the ocean &c., proceeding to the world of *Brahman*, have some shape, other than the well-known material forms. And when the necessity of assumption is equal, it is much better to assume that the forms of the man, woman &c., are mental ones, because all the relations mentioned above are possible only with regard to the mental body. For in dreams too, it is only the mental images of men, women &c., that are seen. "But these would be false; and then these would be a contradiction of such *Srutis*, as 'these are the true desires &c." Not so; because of the possibility of the truth of the mental idea; since it is only the mental images of men, women &c., that are seen in a dream. 'But the scenes of a dream are only the residues of the tendencies left by the waking state;

and there are not real images of men and women, in the dream.' In saying this, you say but little; even the cognitions of the waking state are only accomplished by means of mental impressions; since all objects of the waking state are made up of the Fire, Water and Food that are brought about by the thinking of Pure Being; and it has already been declared that worlds proceed from the Will, in the passage 'The Heaven and Earth willed &c.'; and in all the *Srutis*, of the Counter-Self, the origin is in the Will, as also Its dissolution, and continuance—just like the spokes in the axle. Therefore between the external and mental objects, there is a mutual relation of cause and effect, like that of the seed and the sprout; though, as a matter of fact, the external objects are mental, and the mental objects are external; yet no falsity ever attaches to them in the Self. 'But objects perceived in the dream become false for the awakened man.' True, it is so; but the falsity is not by itself, but only in comparison with waking cognition; and conversely too the waking cognition is false in comparison with dream-cognition. As a matter of fact, all specific forms have their origin in mistaken cognitions—'all modification being a mere name based upon words, the only truth being the three colours.' But these too are false only in their character of specific forms;

in their character of Pure Being, these too are true. Prior to the recognition of the True Self, everything is true by itself,—like things seen in dreams; and thus there is no contradiction. Therefore the '*Ara*', '*Nya*' &c., of the world of *Brahman*, and also the desires with regard to the Father &c., proceeding from the Will, are all to be taken as only *mental* (*ideal*). Being free from all impurities attaching to the experience of external objects, all these desires, proceeding from true Will, come to an end in absolute pleasure, and become true for the Lords (Gods). When there is recognition of the true Self of Being, all these revert to the pristine form of the True Self, like the notions of snake &c., in the rope; and as such, in the character of the Self, they are all equally true.

—o—

Thus ends the Fifth *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA VI.

—o—

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नास्तिष्ठान्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

Now the arteries that belong to the Heart consist of the brown substance, of the white, of the blue, of the yellow, and of the red; as is the sun brown, white, blue, yellow and red. (1).

Com.—One who, equipped with continence and free from all unreal longing for external objects, meditates on the *Brahman* in the Lotus of the Heart, as described above,—for him there is a going upwards by the artery in the head, with a view to explain which, the present 'Artery-Section' is now begun. Those arteries, to be hereafter explained, that belong to the Heart, in the form of a Lotus, which is a place for the meditation of *Brahman*,—the arteries, which, proceeding from the Heart, spread all over the body, just like the rays which proceeding from the sun, are filled with the essence of a substance of brown colour, appear

to be themselves of a brown colour. In the same manner they are filled with substances, white, blue, yellow, and red. By the ray of the sun, called 'Bile', which is manufactured in the body by a process of cooking, and by a little admixture of Phlegm the solar Ray called 'Bile' becomes brown; the same becomes blue, through an excess of Wind, white through an excess of Phlegm, yellow when the quantity of Phlegm is equal, red when there is an excess of blood. Or an explanation of the different colours may be looked for in works on medicine. But how do these colours come about? The Text explains that it is by contact with the Sun that the different colours of the solar rays, as encased within the arteries, are brought about. How? As this sun is brown in colour, as also white, blue, yellow and red.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

Just as a long road goes to both villages, this as well as that,—so do the rays of the sun go to both worlds, this as well as the other. They proceed from the sun, and enter into these arteries; they proceed from those arteries, and enter into the sun. (2).

Com.—It is explained by means of an example, how the arteries become related with the body; just as in the world, a long wide-spreading road goes to both villages, 'this'—the village near at hand—as well as 'that'—the village at a distance. Just as this road enters into both villages, so do the rays of the sun enter into both worlds—'that,' the solar orb, as well as 'this,' *i.e.*, the man,—entering into both these; just s the great road does. How does this come about? They proceed from the solar orb, and enter into these arteries in the body, explained above as being brown &c.; and again they proceed from these arteries in a series and enter into the sun. The word '*Rasmi*' (Ray) is Masculine and Feminine; hence they are mentioned as 'they' ('*te*'), though at first mentioned as Feminine ('*Sriptâh*').

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा हि तदा संपन्नो भवति ॥ ३ ॥

And when a man is sound asleep, at perfect rest, so that he knows no dreams, then he has entered into these arteries. Him no evil touches; for, he is endowed with light. (3).

Com.—Such being the case, at a time when the *jîva* is asleep; sleep being of two kinds, the epithet

'sound' is added; which signifies that he lies, the functioning of all his organs having ceased; and thence from the absence of the impurities due to contact with the external objects, he is 'at perfect rest'; and hence, does not know any dreams—*i.e.*, has no dream-cognition of external objects. At the time when he is so fast asleep, he has entered into these arteries full of solar light; that is to say, has entered into the *A'kâsa* of the heart, by way of these arteries. Because apart from reaching at Pure Being, there is no cessation of dream-cognition; therefore, from this fact it follows that the Locative in '*Nâdîshu*' is changed into the Instrumental. Him, as having reached Pure Being, no evil, in the shape of virtue and vice, touches; because, at that time, the Self rests within its own nature. It is only one who is in contact with the body and the sense-organs, that is affected by pleasure and pain, brought about by evil; while no evil is ever able to touch him, who has reached Pure Being, and is resting within his own nature; because, such a person is not amenable to evil; as it is one thing which is amenable to another; while there is no 'another' for one who has reached Pure Being. The fall of the Self from its own nature constitutes its coming to the waking state, which consists of an awakening of the seed of Ignorance, Desire and Action, with regard to external objects, brought about

by its not being burnt by the fire of *Brahman*-knowledge as we have explained in the 6th *Adhyâya*, which is to be recalled here. When he is sound asleep, he is filled through and through with the solar light, which has entered into the arteries; hence, at that time, his organs cease to function by way of the eye &c., towards the enjoyment of external objects. Therefore, on account of the cessation of his organs, he rests in his own Self, and sees no dreams, as described above.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति ॥ ४ ॥

And when he is weakened, then those sitting around him say: 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them. (4).

Com.—Such being the case, when a man is weakened by illness or by old age—*i.e.*, when a certain person, *Devadatta*, is at the point of death—those relatives who surround him ask—'Do you know me, your son or your father &c.,' And as long as the dying man has not departed from this body, he recognises his son &c.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

When he thus departs from this body, then by these very rays, he proceeds upwards; or goes up meditating on 'Om'. And while his mind is failing, he goes to the sun; for, that is the door of the world; the knowing ones pass through, while the ignorant ones are shut out. (5).

Com.—When he *thus*—an adverb—departs from this world, then, by these very rays described above, he proceeds upwards—just as the ignorant person does towards the worlds earned by his deeds. The knowing person, equipped with the aforesaid means, while meditating upon the Self by means of '*Om*', goes up, as before,—the knowing one going up, while the other goes downward. And the knowing person, when going to depart, while his mind is failing—*i.e.*, during the time that his mind would fall away—goes to the sun; that is to say, he goes away quickly. Wherefore does he go to the sun? Because that is the well-known door of the world of *Brahman*—and it is by the door of the sun that the knowing one proceeds to the world of *Brahman*. Hence, for the knowing one, there is a passing over, by this door; while for the ignorant ones there is a shutting out from the door of the sun. That is to say, ignorant persons are shut up within the body by the solar light, and do not proceed upwards by the artery in the head; because of the verse '*Vishvananyâ* &c., &c.'

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

Hence is this Verse : 'There are a hundred and one arteries of the heart ; one of them penetrates the head ; moving by way of that, one reaches the Immortal, the others serving for departing in various directions.' (6).

Com.—To the same effect, there is a verse : 'A hundred and one important arteries there are, in connection with the heart—the lump of flesh known as such ; these are the more important of the arteries, whose number is endless. Of these, one enters the head ; and by way of this, one proceeds upwards to Immortality ; the other arteries, spreading, upwards and on all sides, serve for departing in various directions,—these leading to metempsychosis, and not to Immortality.' The repetition is meant to point out the end of the section.

—o—

Thus ends the Sixth *Khanda* of *Adhyâya VIII.*

—o—

ADHYA'YA VIII.

—o—

KHANDA VII.

—o—

य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

'The Self which is free from evil, undecaying, undying, free from sorrow, free from hunger and without thirst, with true desires, true volition,—that is what is to be sought after, which one must wish to understand; one who has sought after this Self, and understands It, obtains all worlds and all desires';—so said *Prajâpati*. (1).

Com.—It has been declared above that 'this Serene and Happy Being, having risen above this body, reaching the highest light, gets at its own true nature,—that is the Self; so said he; this is the Immortal, the Fearless *Brahman*'; now, what is this Serene Being, and how is it to be comprehended,—the Serene Being that rising from this body gets at the highest light, and reaches its own

true nature? And of what sort is the Self which He reaches as His own nature? The Serene Being has other forms connected with the body—how does His own true form come to be something different from these? These points have to be explained: hence, the following section is taken up. The introduction of the story is meant to show the method in which the instruction of the science is to be given, and also to eulogise the science; just as with a view to praise the water, they say 'this water is drunk by the king.' 'The Self which is free from evil &c. &c.,'—for the meditation whereof the Lotus of the Heart has been described, wherein are contained all true desires, covered by untruth, the meditation whereof is acompanied by continence as the chief means, and for a full comprehension of the result of whose meditation, the text has described the proceeding up, by way of the artery in the head,—this is the Self that is to be sought after, to be known by the instructions of Teachers, and it is this which one ought to try to understand particularly well,—*i.e.*, this should be fully realised in, and identified with one's own consciousness. It is explained what follows from this *seeking* and *wishing to understand:* He obtains all words and all desires,—one who seeks after the aforesaid Self in the said manner, and realises it in his own consciousness, to such a one belongs the result of

obtaining all words and becoming everything; so said *Prajâpati*: 'should be sought after and should be understood' is a 'Restrictive' Injunction and not an 'Originative' Injunction,—the meaning being 'it is to be sought after and understood in this manner'; because, the *seeking* and the *understanding* have a visible purpose; this visibility of purpose will be shown repeatedly, later on: "I do not see herein an object of enjoyment" &c., when the Self, which is mistaken to be another form, through the qualities of the body &c., comes to be understood in its own true form,—there follows a distinct visible result, in the shape of the suppression of mistaken notions; and as such, the Injunction is *restrictive*, and not *originative*, like those of the *Agnihotra* &c.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

Both the *Devas* and the *Asuras* heard this; they said: 'Well, we shall search for that Self, by searching which all worlds and all desires are obtained.' *Indra* from among the Devas, and *Virochana*, from among the *asuras*, went; and both, without communicating with each other, approached *Prajâpati*, with fuel in their hands. (2).

Com.—The purpose of the story has already been explained. Both the *Devas* and *Asuras* heard what *Prajâpati* had said,—all that reaching their ears by tradition. And having understood what *Prajâpati* had said, they said to one another, the *Devas* saying to the *Devâs*, and the *Asuras* to the *Asuras*; 'if you all agree, we shall search for the Self described by *Prajâpati*, by searching which, one obtains all worlds and all desires.' Having said this, *Indra*, the king himself, from among the *Devâs*, leaving all the paraphernalia of the kingly state with the other gods, by himself alone, went to *Prajâpati*, —as did also *Virochana*, from among the *Asuras*. It is now shown how Teachers are to be approached by disciples, with humility, knowledge being even more important than the kingdom of all the worlds. Even such two persons, as the very kings of the *Devas* and *Asuras*, accustomed to the highest comforts, went over to their Teacher, *Prajâpati*. These two, without communicating with one another, thus showing their jealousy for each other, holding fuel in their hands, approached *Prajâpati*.

तौ ह द्वात्रिꣳशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः

सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति स-
र्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो व-
चो वेदयन्ते तमिच्छन्तावबास्तमिति ॥ ३ ॥

They dwelt there, as religious students, for thirty-two years. Then *Prajâpati* said to them: 'With what end in view, have you dwelt here?' They said: 'A saying of yours they repeat—*viz.*, the Self which is free from evil, undecaying and undying, free from sorrow, free from hunger, and without thirst, with true desires and true volitions, that Self is to be sought after, to be understood,—and one who having searched this Self knows It, obtains all worlds and all desires; and it is with the purpose of knowing this that we have dwelt here?' (3).

Com.—Having gone there, they dwelt there for thirty-two years, as religious students, duly attending upon their Teacher. Knowing their motives, *Prajâpati* said to them: 'with what purpose have you both dwelt here?' Thus asked, they replied: "The learned people repeat a saying of yours,—that 'This Self which is free &c., &c'—; and it is with a view to learn this Self, that we have dwelt here." Though before coming to *Prajâpati*, they were inspired with jealousy against each other, yet, on account of the extreme gravity of their common

purpose of learning the science, both of them renounced all impurities of attachment, aversion, delusion and jealousy, and as such came to *Prajâpati*, as religious students. This serves to show the extreme importance of the philosophy of the Self.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आ-त्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्या-यते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्या-यत इति होवाच ॥ ४ ॥

'*Prajâpati* said to them: 'The Person that is seen in the eye, that is the Self that I spoke of; this is the Immortal, the Fearless, *Brahman*.' 'Sir, He that is perceived in the water, and He that is perceived in the mirror,—which of these is That?' He said 'It is He that is perceived within all these.' (4).

Com.—*Prajâpati* said to these two devotees, free from sins and capable: 'The person'—the *Seer*—'that is seen in the eye'—, on closing the eyes, by *Yogis* whose impurities have been destroyed—, 'is the Self I spoke of,'—as endowed with *freedom from evil* &c., from a knowledge of which follows the attainment of all worlds, and desires; this is the Immortal, called the 'Highest,' hence the Fearless, hence *Brahman*—the most ancient. Thus having heard the assertion

of *Prajâpati* about 'the person that is seen in the eye,' *Indra* and *Virochana* understood the person to be of the form of a shadow; and having understood it thus, to make sure of it, they asked *Prajâpati*: 'Well sir, the person that is perceived in the water, and the reflection of one's Self that is perceived in the mirror, and other objects, like the polished sword &c,—which of these is the one spoken of by you; or is it the same in all these?' Thus asked, *Prajâpati* said: 'It is the same person, seen in the eye, which is perceived within all these.' How is it right for *Prajâpati* to permit such false conceptions in the minds of his disciples,—he being a faultless teacher? True; but *Prajâpati* did not permit the misconception. How? Well it is a well-known fact that both *Indra* and *Virochana* assume themselves to be eminently learned, great and intelligent; hence if they were distinctly told by *Prajâpati*—"you are fools, understanding things wrongly"—, they would be pained at heart; and on account of this falling off of their minds, they would lose all energy, and could not question and understand things any further; hence, *Prajâpati* thinks of protecting his disciples from this predicament,—the idea in His mind being, 'they may think now as they choose, I will remove this misconception by the illustration of the *cup of water*.' But, in any case, it was not right for

him to tell a lie, that 'It is he &c.' It was not a lie that was told. How? The person in the eye spoken of by Himself is more proximate to the mind, than the shadowy persons thought of by the disciples;—as says the *Sruti*: 'The innermost of all;' and it was this with regard to which he said: 'it is this &c.' Hence, no lie was told by *Prajâpati*; in fact for the removal of their misconception, he adds the following.

—o—

Thus ends the Seventh *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA VIII.

—o—

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आ नखेभ्यः प्रतिरूपमिति ॥ १ ॥

'Look at yourselves in a cup of water; and then what you do not understand of the Self, come and ask me.' They looked at themselves in the cup of water. *Prajâpati* asked them: 'what do you see?' They replied: 'Sir, we

see ourselves as we are, even to the hairs and nails, a very picture.' (1).

Com.—'Cup of water'—*i.e.*, a cup full of water. 'Look upon yourselves there, and thus looking upon yourselves, what you don't understand, come and ask me.' They looked at themselves in the cup of water. Then *Prajâpati* said to them 'what do you see?' They had been told to ask him what they did not understand, on looking at themselves in the cup of water; and yet before they asked him what they did not understand, *Prajâpati* asked them what they saw in the cup of water; what is the meaning of this? The meaning is simply this. They did not think that anything was unknown to them, as they were sure of the Self being only the shadow; as it will be said: 'they went away, with pacified minds;' and no peace of mind is possible until the object sought after is fully understood; hence, they did not tell him that they did not know it. And since disciples labouring under misconceptions are not to be disregarded, therefore *Prajâpati* himself asks them—'what do you see?' and for the removal of the misconception he will also add 'having adorned yourselves well &c.' They replied: 'we see ourselves, as we are, even to the hairs and nails, a very picture'—*i.e.*, we see ourselves with the same body as we have 'and thus it is a very picture of ourselves that we see.'

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ २ ॥

Prajâpati said to them: 'Having adorned yourselves well, put on your best clothes, and having cleaned yourselves, look at yourselves in the cup of water.' They adorned themselves well, put on their best clothes cleaned themselves, and then looked into the cup of water. *Prajâpati* said to them: 'what do you see.' (2).

Com.—Again *Prajâpati* said to them, with a view to remove their misconception of the Self as being the shadow: 'Having adorned yourselves well, and put on your best clothes, as in your house,'—*i e.*, having dressed yourselves in the costliest apparels—, and 'cleaned yourselves'—*i.e.*, having shaved your hairs and paired your nails,— look into the cup of water, again. And in this case he did not instruct them to tell him what they did not understand. 'But, how could their misconception of the Self as the shadow be removed by looking into the cup of water, after having adorned themselves &c., &c.?' The argument in *Prajâpati*'s mind is this: 'The ornaments and the dresses, that are yet to

come, are reflected in the cup of water, only when they are in contact with the body; so it follows that it was the *body* that produced the shadow in the first case. And again the nails and hairs, which the disciples look upon as permanent, produced the shadow only so long as they had not been removed from the body; and as soon as these were removed, the shadow of the hairs and nails is not seen. Therefore, it is established that, like the hairs and nails, the body too is liable to appearance and disappearance (or production and destruction); and hence also the shadow that is seen in the cup of water, as also the body which is the source of the reflection, are not the Self; because they are reflected in the cup of water,—like the ornaments and dresses &c. Not only this, but also that whatever is held to be of the Self,—*viz.*, pleasure, pain, attachment, aversion, delusion, &c.—, all this is only temporary like the hairs and nails; as, such cannot be the Self. Thus then, the example of the 'ornaments &c.,' having been brought forward by *Prajâpati*, with a view to remove all misconceptions with regard to the Self,—even though they did look into the cup of water after having done as they were told to do, their misconception was not removed; hence, it follows that it was through some fault inherent in themselves that *Indra* and *Virochana* had their discriminative knowledge interrupted. And

seeing them still convinced of their former view, he asked them again: 'What do you see ?'

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृतावित्येष आ- त्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥

They replied : 'just as we are ourselves, well-adorned, well-dressed and cleaned, so, are these also well-adorned well-dressed and clean.' He said : 'That is the Self, the Immortal, the Fearless, that is *Brahman*.' They both went away with their hearts satisfied. (3).

Com.—They understood as before : 'Just as we ourselves are, well-adorned &c., so too are these shadows' —such was the misconception under which they laboured. Because their misconception with regard to the Self was not removed, even after the Self was defined as 'That which is free from evil, &c.,' and then too wishing to know further particulars with regard to It, the Self was directly shown them as being the 'person that is seen in the Eye,' and lastly in order to remove all misconception with regard to it, the examples of the 'cup of water' and the ornaments, &c., were brought forward; therefore, from this, it follows

that their capacity for realising discriminative knowledge was hindered by some innate fault of their own. Having concluded this, *Prajâpati*, thinking in his mind of the Self as he wished them to understand, said 'That is the Self, the Immortal, the Fearless that is *Brahman*'—as before; which is not said with reference to the Self as understood by *Indra* and *Virochana*. *Prajâpati* thought: 'These persons have their minds only purified by listening to the definition of the Self, to the declaration with regard to the person in the Eye, and to the argument based upon the reflection in the cup of water; and the hindrance to their understanding will be gradually removed, as they ponder over my assertions; when a due discrimination with regard to the Self will follow of itself'; having thought thus, and considering that the imposing on them of a further term of the life of religious studentship, will give them much pain, he did not take any notice of them, even as they were going away. And those too, *Indra* and *Virochana*, with satisfied hearts—*i.e.*, happy with the idea of their ends having been fulfilled, went away. '*Sânta*' does not mean *peaceful*; because if they had attained peace, their misconception would have disappeared.

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्याऽऽत्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वाऽसुरा वा ते पराभवि-

ष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचाऽऽत्मैवेह मह्य्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥ ४ ॥

And *Prajâpati*, looking after them, said: 'without having perceived and without having known the Self, they both go away; and whoever of the two, the *Dêvas* and the *Asuras*, will hold to this doctrine will be destroyed.' Now *Virochana*, with a satisfied heart, went to the *Asuras*, and preached this doctrine to them: 'The Self alone is to be worshipped; the Self alone is to be attended upon; and it is only by worshipping the Self and by attending upon the Self, that one gains both worlds, this as well as the next.' (4).

Com.—When the two kings, *Indra* and *Virochana* had gone away, *Prajâpati* thought that, being addicted to various enjoyments, they would forget his instructions, and hence with a view to remove the troubles to come, by means, as it were, of a direct assertion, he looked upon them as they were going away at a distance, and said, thinking that, like the definition of the Self as 'free from evil, &c.,' this warning of his would also reach their ears: without having perceived and understood the Self, as defined above, and labouring under a misconception, both these, *Indra* and

Viròchana, are going away. Hence, whoever, among these *Dêvas* or *Asuras*, would hold to the doctrine as understood by these two kings, they would surely be destroyed,—*i.e.*, be flung away from the path of progress. Of these two, as they were proceeding towards home, the king of the Asuras, *Virochanà*, fully satisfied at heart, went to the *Asuras*; and having gone there, he preached the doctrine of the body being the Self. That is to say, he told them that the Father *Prajâpati*, had declared the body alone to be the Self. Therefore the Self—*i.e.*, the body—alone is to be worshipped, the body alone to be attended upon; and it is by worshipping and attending upon the body that one obtains both this world and the next,—the 'two worlds' including all worlds and all desires; such is the sense of king *Virochana's* preaching.

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणाꣳ ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति सꣳ स्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

Therefore even now, of one who does not give, who has no faith and who does not perform sacrifices, they say 'Oh! he is of the *Asura*' for such is the doctrine of the *Asuras*. They deck the body of the dead, with 'food,' dresses and ornaments; and by this they think they will gain the next world. (5).

Com.—Therefore, even now, follow the same line of thought: as, in this world, of one who does not give charities, who has no faith in the performing of good actions, and who does not perform sacrifices, the learned people say 'He is of the *Asuras*,' *i.e.*, he has the nature of an *Asura*, adding 'Oh' as evincing regret. For want of faith &c., constitute the doctrine of the *Asuras*. And being impressed with this doctrine, they deck the body of the dead—*i.e.*, the corpse—with 'food'—*i.e.*, with perfumes, garlands and articles of food,—'dresses'—*i.e.*, covering it with pieces of cloth &c.,—and 'ornaments'—*i.e.*, with flags &c; and by this decking of the corpse they think they will gain the next world.

—o—

Thus ends the Eighth *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA IX.

—o—

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति ॥ १ ॥

But *Indra*, without having got to the *Dêvas*, saw this difficulty: 'as when the body is adorned, It is adorned; when the body is well dressed, It is well dressed; and when the body is clean, It is clean; in the same manner, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when the body perishes, It would also perish.' (1).

Com.—But *Indra*, without having reached the *Dêvas*, being endowed with the divine qualities of charity &c., cogitated over the instruction of the Teacher, and while going along, saw this difficulty, with regard to the theory of the Self he had arrived at. *Indra* came to understand a portion of the argument with regard to which *Prajâpati* had brought forth the example of the

'cup of water'; because, he came to see a difficulty in the view of the Self being the shadow. How? Just as when this body is adorned, this shadow-Self is also adorned; when the body is dressed, this is also dressed, when the body is cleaned, this is also clean—*i. e.*, by the shaving of the hair &c., the reflection also appears clean; in the same manner, the nails and hairs &c., also being only parts of the body, when the body becomes blind, by the removal of the eyes, the reflection is also blind, and when this is one-eyed, that is also one-eyed—by the removal of one eye. Or '*Srâma*' may be explained as 'one whose eyes or the nose, are always flowing.' When that is 'crippled'—*i.e.*, with hands and feet destroyed—then the shadow-Self also becomes crippled; and so, also, when the body perishes, that is also destroyed.

नाहमत्र भोग्यं पश्यामीति स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽधो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

'I see no good in this'; then with fuel in his hand, he came back. *Prajâpati* said to him: 'well, *Indra*, as you went away, with *Virochana*, satisfied in your heart,—for what purpose have you come back?' He replied: 'Sir, as when the body is adorned, this is adorned; when the body is dressed, It is dressed; when the body is cleaned, It is cleaned;—so also, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and when this body perishes, It would also perish. Therefore I see no good in this.' (2).

Com.—Therefore I see no good in the philosophy of the Self as the shadow. Having ascertained this discrepancy in the said philosophy, *Indra*, with fuel in hand, came to *Prajâpati* to live as a religious student. *Prajâpati* said to him: 'well *Indra*, you went away, with *Virochana*, satisfied in your heart: for what purpose have you come again?' Though he knew the reason of *Indra's* return, yet he asked him, just to make clear *Indra's* real motive; just as 'let me know what you know already as said by *Sanatkumâra* to *Narada*.' '*Just as &c.*'—as before, to all of which *Prajâpati* accords his assent. '*Prajâpati* had described to both of them only the Person in the Eye; then how is it that *Indra* understood the Self to be the shadow, while *Virochana* took it to be the body?' In reply to this, some

people reason thus: For the matter of that, *Indra* remembered the declarations of *Prajâpati* with regard to the 'cup of water,' and before he reached the *Dêvas*, he understood the Self to be of the form of shadow, in accordance with the instructions of the Teacher, and then saw the difficulty in that theory; while *Virochana* understood the body to be the Self, according to the first declaration of *Prajâpati*; nor did he see any difficulty in this. In the same manner, the fact of *Indra* and *Virochana* understanding the Self to be the shadow and the body respectively, must be explained as being due to the difference in degree of the strength of the obstacles to true knowledge in the case of the two persons—the obstacles in the case of *Virochana* being much stronger than those in the case of *Indra*; whence *Indra* took *Prajâpati's* assertion as to 'that which is *seen* in the water,' literally, having a firm faith in the *Sruti*; while *Virochana* put an indirect interpretation of his own, and taking the shadow to be produced by the body, he understood the body to be the Self; the reasoning in *Virochana's* mind being that when two pieces of cloth—one blue and the other not blue—are reflected in the mirror, the one which is found to cast a blue shadow is considered more valuable, where the value is attached to the cloth casting the shadow, and not to the shadow; so too, in the present case, it is the

reflected body, and not the reflection, which is meant to be the Self. Even though the words heard were the same, yet the interpretation of the words was in accordance with the excellences or defects of the minds of the listeners; just as in the case of '*Dâmyata*' (control), '*Dutta*' (give), and '*Dayadhvam*' (have mercy)—as declared above to be signified by the single letter '*Da*,' as heard by different persons. Auxilliary causes too appear in accordance with one's own mind.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिꣳ शतं वर्षाणीति स हापराणि द्वात्रिꣳ शतं वर्षाण्युवास तस्मै होवाच ॥ ३ ॥

'So it is, O *Indra*,' said *Prajâpati*—'I shall explain It to you, further; dwell here for another thirty-two years.' He dwelt there for another thirty-two years; then *Prajâpati* said to him. (3).

Com.—So it is, *Indra*—*i.e.*, you have understood rightly in thinking, that the shadow is not the Self. Then *Prajâpati* said: 'That Self of which I have spoken to you, I will explain to you still further, than what I explained before. As, even though I explained It to you once, in a manner in which it would have been easily comprehensible to faultless people, yet you did not understand it; therefore it seems that your

comprehending faculty is hindered by some weakness; consequently in order to remove that weakness, dwell here for another thirty-two years.' Then after he had dwelt for thirty-two years, and had his weakness removed, *Prajâpati* said to him.

—o—

Thus ends the Ninth *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA X.

—o—

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभय-मेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदꣳ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राम-मस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

'He who moves about, attended upon, in dreams, that is the Self;' and he said 'this, the Immortal, the Fearless, this is *Brahman*'. He went away, satisfied in his heart; but before he reached the *Dêvas*, he saw this difficulty: 'though this is not blind when the body is blind; not one-eyed when the body is one-eyed; nor is it affected by the faults of the body.' (1).

Uom.—The 'Self free from evil', which was described as the 'person in the eye,' is that which moves about in dreams, attended upon by women &c.,—*i.e.*, one who experiences the various kinds of pleasures in dreams. 'That is the Self—said he' &c., &c., as before. Being told this, *Indra* went away satisfied in his heart; but before he reached the Gods, he saw a difficulty as before in this also. How? Though it is true that when the body is blind, the dream-Self is not blind; when the body is one-eyed, It is not one-eyed: nor is the dream-Self affected by the discrepancies of the body.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि

वसापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

'Nor is it killed by the killing of the body; nor one-eyed when the body is one-eyed,—yet they kill it, as it were, and chase it, as it were; it comes to be conscious of pain, as it were, and sheds tears; I do not see any good in this.' (2)

'With fuel in his hand, he came back again; and *Prajâpati* said to him, '*Indra*! you went away, satisfied in your heart; for what purpose do you come again?' He said: 'Though this is not blind when the body is blind; nor one-eyed when the body is one-eyed nor is it affected by the discrepancies of the body; (3). nor is it killed when the body is killed; nor made one-eyed, when the body is one-eyed,—yet they kill it, as it were; chase it, as it were; and it becomes conscious of pain, as it were; and sheds tears; I do not see any good in this.' *Prajâpati* said: 'So it is, *Indra*! I shall explain this to you, further; dwell here for another thirty-two-years.' He dwelt there for another thirty-two years; then he said to him. (4).

Com.—It is not killed by the killing of the body, as the shadow-Self is; nor is the dream-Self one-eyed, when the body is one-eyed. That, which, in the beginning of the said *Adhyâya*, was simply declared, on

authority not to become old by the old age of the body &c., is here introduced, with a view to have the same declarations proved by reasoning. This dream-Self is not affected by the discrepancies of the body, as the shadow-Self is; but 'they kill it as it were.' '*Eva*' means '*iva*,' the meaning being 'some people kill it, as it were, not that they really kill it; especially as the following verbs are followed by '*iva*.' If it be urged that 'since it has been specified that *it is not killed by the killing of the body*, the meaning should be that *it is really killed*;' —we deny this; because, inasmuch as he has recourse to the authority of *Prajâpati*, he could not possibly impute a falsehood to him. How could *Indra*, taking his stand upon *Prajâpati's* authority, falsify the declaration of *Prajâpati* that 'It is the *Immortal* &c.' (by contradicting it and saying that *it is really killed*)? "*But with* regard to the shadow-Self, though there was a similar declaration by *Prajâpati* of its immortality, yet *Indra* did say 'this perishes when the body perishes'; in the same manner, 'he could do the same thing in the present instance also.' Not so. 'Why?' Because, in the former case, *Indra* thinks that by 'the person in the eye,' *Prajâpati* does not mean the shadow-Self. Because, when he had asked about 'the Self free from evil &c.', if he had thought that *Prajâpati* really meant, the shadow-Self, how could he have gone,

with fuel in hand, for further explanations, to *Prajâpati*, taking his stand, as he does, on *Prajâpati's* authority? But he did go to him. Therefore, it follows that he did not think that *Prajâpati* really meant the shadow-Self. As has been explained, 'It is the seer that is seen in the eye &c.' So also, 'they chase it, as it were', and 'It is conscious of pain' as brought about by the death of a son &c., and 'It itself sheds tears'. 'As a matter of fact it is really conscious of pain; why should it be qualified by adding *as it were*?' This qualification is not unnecessary; because, if it were really conscious of pain, it could not possibly be spoken of as 'the fearless'; and also because of another *Sruti*, where it is said 'it thinks, as it were'. If it be urged that in that case, there is contradiction of a fact of ordinary sense-perception;—we deny this; because, like the perception of the body as the Self, that perception may be mistaken. Well, let the question rest,—as to whether it is really conscious of pain, or only apparently so; whatever that may be,—'I do not see any good in this'—that is to say, even from the knowledge of the dream-Self, I do not find any good results following. 'So it is'—as you say; because, what is meant is that the Self is immortal and fearless. And because even though I have explained it twice, *Indra* does not comprehend the

truth, therefore, as before, there is some obstacle in the way of his comprehension; having thought so, with a view to the removal of the obstacle, he directed him to stay there for another thirty-two years, as a religious student. And when he had lived there for that period, and had his fault cleared away, *Prajâpati*, said to him.

—o—

Thus ends the Tenth *Khanda* of *Adhyâya* VIII.

—o—

ADHYA'YA VIII.

—o—

KHANDA XI.

—o—

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

'That which is full asleep, at perfect rest, seeing no dreams,—that is the Self'—he said—'that is the Immortal, the Fearless, that is *Brahman*'. He went away, satisfied in his heart but before he reached the *Dêvas*, he saw this difficulty. 'In truth; he does not rightly

know himself, as *this is I,* nor does he know these beings; therefore he has reached utter annihilation; and I see no good in this.' (1).

Com.—As before, having said 'This indeed &c.,' the sentence 'that which is full asleep &c.,' has been explained. The person that is seen in the eye, he that moves about in dreams duly attended upon,—this, when he is full asleep, and at perfect rest, seeing no dreams, that is the Self, the Immortal, the Fearless, that is *Brahman*, meant by Himself. But *Indra* saw a difficulty in this also. And it was this: In truth, the Self lying in deep sleep, does not rightly know himself, as *this is I,* nor does he know the beings,—as he does during dreams and during the waking state; therefore, he has reached utter annihilation,—to be taken as before. That is to say, during deep sleep, the Self is utterly annihilated, as it were.

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं भगव एवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥२॥

With fuel in his hand, he came back again. *Prajâpati* said to him, '*Indra*! you went away, satisfied in your heart; for what purpose are you come again?' He

replied, 'Sir, he does not rightly know himself as *this I am,* nor does he know the beings; he has reached utter annihilation; and I see no good in this'. (2).

Com.—It is only when there is cognition that we infer the existence of the cogniser, and not when there is no cognition; in the case of a man in deep sleep, we find no such cognition, therefore the cogniser must be taken as annihilated. But he does not accept the annihilation of the Self, wishing to preserve the authority of the assertion 'this is the Immortal &c., &c.'

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतꣳ संपेदुरेतत्तद्यदाहुरेकशतꣳ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

'So it is indeed, O, *Indra*' said *Prajâpati* 'this I shall explain to you, further; and nothing other than that; dwell here for another five years'. He dwelt there for another five years. Thus they came to a hundred and one years, and it is with regard to this that they say 'For a hundred and one years did *Indra* dwell as a religious student, with *Prajâpati.*' He said to him. (3).

Com.—Having said as before, *Prajâpati* says: 'what I have already explained to you by means of three

synonyms, that Self—and nothing other than That—shall I explain to you again. The weakness left in your nature is but slight now; so, in order to remove this, dwell here for another five years.' Being thus advised, he did so. And *Prajâpati* explained to *Indra*, whose faults had been washed off, the true nature of the Self, free from all contact with the discrepancies of the three residences (the eye &c.), and characterised by freedom from evil &c. These years reached the number of a hundred and one; and it is with regard to this, that in the ordinary world, learned men, say 'For a hundred and one years did *Indra* live as a religious student, with *Prajâpati*;' and it is this number of years that has been shown by instalments of thirty-two &c., and hence the *Sruti* mentions this common saying, apart from the story itself. And by this, the Text eulogises the knowledge of Self,—by expressing it as even higher than the position of *Indra*, obtained, as it was, by *Indra*, only after he toiled and toiled for it, for a full hundred and one years, which shows that beyond this knowledge, there is no other end of Man.

——o——

Thus ends the Eleventh *Khanda* of *Adhyâya* VIII.

——o——

ADHYA'YA VIII.

—o—

KHANDA XII.

—o—

मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्याऽऽत्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥

'*Indra!* mortal is the body, held by Death. It is the abode of that Immortal incorporeal Self. The corporeal one is held by pleasure and pain. For the corporeal Being, there is no freedom from pleasure and pain. But the Being without the body is not touched by pleasure and pain'. (1).

Com.—'This body is mortal'—*i.e.*, capable of death. You think that the Self, that I have described as located in the eye, and as being of the nature of serene bliss, is beyond destruction. Just listen to the reason for this: This body, that you see, is mortal—perishable. It is always held by Death. If it were said that it dies only at certain times, then the fear of Death would not be so great, as it is when it is said that the body is always

held by Death,—which particular way of saying serves to remove all attachment to the body. Hence, it is said '*It is held by Death.*' Being free from all attachment to the body, the ego returns to its own pristine purity. The 'body' spoken of here is meant to be taken together with the organs of sense, the mind, &c., &c.; and this body belongs to the Immortal serene Being, which is comprehended as located in three places, and which itself is free from death and other such like properties as pertain to the body, the mind and the sense-organs. Though the mere mention of 'Immortal' implies the *absence of body*, yet the separate mention of 'incorporeal' is meant to show 'that It is not partite and corporeal' like Air. The body is the substratum of the experiences of the Self; or, it may be said to be the substratum of the Self itself, the Thinker, in the order of—Fire, Water, Food &c. And since the body occupied by the Self is always held by Death, and affected by pleasure and pain, as being brought about by means of virtue and vice,—therefore the corporeal Self, occupying it, comes to be affected by these. The fact of the Self being corporeal consists in its mistaken identification of itself with the body; hence 'the corporeal Self is held by pleasure and pain.' It is a well-known fact that for the Being that is corporeal, there is no freedom from —or removal of—the series of pleasures and pains, as

brought about by connection with, or separation from, the external objects of sense,—the Self, all the time, thinking of such connection and separation to belong to itself. When however the Being is free from the body—*i.e.*, when its false notion of identity with the body is set aside by a proper recognition of its own true incorporeal character—, pleasure and pain do not touch It. The root 'to touch' is to be taken with each member of the compound. 'Pleasure does not touch' and 'Pain does not touch' being the two sentences contained in the one; just as in the passage 'one should not converse with the *mlechchha*, impure and unrighteous people.' Pleasure and pain are the effects of virtue and vice; freedom from body is the real nature of the Self; and as such, there being no possibility of virtue and vice, very much less is the chance for any effects of these; hence, 'Pleasure and pain do not touch it.' 'If even pleasure do not touch the incorporeal Self, then it comes to what *Indra* had said —that 'in that case, it reaches utter annihilation.' This does not affect the case; because, what is denied here is the existence of such Pleasure and Pain as are brought about by virtue and vice—'Pleasure and Pain do not touch the incorporeal *Self*.' Because the word 'touch' is always found to be used in connection with such things as are liable to appear and disappear; *e. g.*, the *cold touch*, the *warm touch &c.*; while the warmth and brightness, which

are inherent in the Fire (and as such not appearing and disappearing), are not referred to by 'touch.' Similarly, the Pleasure, in the shape of Bliss, which naturally belongs to the Self,—like the warmth and brightness of the Sun—is not what is denied here (by the denial of *touch*); because, of such *Srutis* as '*Brahman* is Consciousness, Bliss,' 'Bliss is *Brahman*' and so forth; and in this work too, it has been said 'the highest is Bliss.' The *highest* and *pleasure* being one and the same,—there being no difference between the two, inasmuch as both are equally uncognisable or cognisable only in their natural forms,—this cannot be what is desired by *Indra*; because, he has already said that 'then It does not know itself, as *this is I*, nor does It know these beings; 'it has reached utter annihilation, and I see no good in this'; which shows that, that which *Indra* wishes to know is that which knows itself and also the living beings, which is conscious of no pain, and which obtains all worlds and all desires by means of knowledge.' It is true that such is what is desired by *Indra*, who thinks that 'these beings are separate from myself, all worlds and desires are other than myself, I being the master of all these'; but this is not what will do him any good; what is good for *Indra* is to be explained by *Prajâpati*. What *Prajâpati* means to explain is that

what is good for *Indra* is the realisation of the Self, as being incorporeal, like the *A'kâsa*, and which is the Self of all worlds and all desires, and not as something other than his own Self, like the obtaining of the kingdom by the king. Such being the case, when the Self is one, what could know what as '*this* is I' or that 'these are the living beings'? But, in accordance with this theory all the *Sruti* passages,—which declare the equipment of the ego with 'women, conveyances', and the fact of his being 'desirous of the world of the Fathers &c.,' and lastly the fact of its being 'one' &c., &c.,—would not be explicable. Not so; because there is no contradiction in the fact of the Self of all obtaining all the results; just like the fact of all such substances as the jar &c., belonging to clay. If it be urged that 'if it be the Self of all, then it would be connected with pain also,'—we deny this; because pain too being the Self, there is no contradiction in this. As a matter of fact however, all pain is imposed upon the Self by the assumption of Ignorance, just as the imposition of the character of the serpent on the rope. And inasmuch as the Ignorance, the cause of pain, is destroyed by means of the cognition of the true nature of Self, there is not the slightest chance of any pain affecting the Self. On the other hand, such desires, as are due to the voliiton

of pure *sattva*, and are resident in the mind alone, with regard to all objects, have a connection with the body of the Lord. And the theory of the Vedânta is that it is the Supreme One, which becomes the enjoyer, through the limitations; and consequently, all usages based upon Ignorance refer to the Supreme Self alone, and to nothing else. 'By speaking of the person that is seen in the eye' what was meant by *Prajâpati* was the shadow-Self, and it was something else that was spoken of in connection with dreams and deep sleep; and none of these three mean the Supreme Self as characterised by freedom from evil &c.,'—such is the view held by some people, who explain, in the following manner, the purpose of the instruction of the Self in the shapes of the shadow &c: 'these are explained in the beginning, with a view to avoid the confusion in the mind of the listener who is addicted to external objects of sense, by the hearing of an extremely subtle object, in the shape of the Supreme Self, which is highly incomprehensible. Just as, on the second day of the month, one who wishes to show the thin crescent of the moon to some one, begins with pointing to the branch of the tree in front of the moon: 'just look here, there is the moon, then he points to another higher object, such as the top of the hill, and going on in this manner, he points out the moon; and then the other person

sees the moon. In the same manner, it was not the Supreme Self, that was meant by *Prajâpati* to be expressed by the three expressions, 'the person in the eye &c'; in the fourth expression, the listener is carried beyond the mortal body, to incorporeality, the form of pure light; in which one becomes the best of men, playing and enjoying the company of women &c. Well, certainly this explanation is very pleasing to the ear; but such cannot be the meaning of the Text. 'Why?' Because if such were the meaning, then,—after having begun with the 'person that is seen in the eye', whereby the disciples comprehended the Self to be the shadow, *Prajâpati* thought this to be a miscomprehension on their part, and then with a view to remove this, he brought forward the example of the 'cup of water' and questioned them as to what they saw there &c., &c., and then lastly explained them the instance of the 'adornment' &c., —all this would become meaningless, if *Prajâpati* had wished only to explain the nature of the Self as being that of the shadow,—'the person seen in the eye.' And further, when he himself would have declared a fact, a reason would have to be given, as to why he wished to set aside that declaration; and it would be necessary for himself to bring forward reasons for the removal of the conceptions of the Self, as the Self in dream and

in deep sleep. But no such reasons are given; thence, we conclude that *Prajâpati* did not mean to teach them the form of the Self to be the shadow in the eye. *Secondly*, if the declaration were in the form that 'it is the seer that is seen in the eye', then the said interpretation would have been right, because having mentioned 'this itself', what *Prajâpati* declares is the seer. If it be urged that 'it is not the seer that has been mentioned in connection with the dream',—we deny this; because the sentences that follow are qualified by 'as it were' in 'sheds tears as it were', and 'is conscious of pain, as it were'; and it can be none other than the seer that moves about, in a dream, attended upon; because, this fact is established by reasoning, in another *Sruti* passage: 'Therein, is the *Purusha* self-luminous.' Though during a dream, the person is conscious, yet that consciousness does not serve as an organ for the perception of the dream experiences; this consciouness being itself only perceptible, as the substratum of the impressions left by the waking state, just like a coloured piece of cloth; and this does not go against the self-luminosity of the seer. *Thirdly*, both during the waking and the dreaming states, one knows the living beings and himself—as 'these are living beings' and 'this is I'; and it is only when there is the chance of a thing, that there can be any denial of it,—such as

'it knows not &c.' Similarly, it is only for a conscious being, who has a body, that there is no freedom from pleasure and pain due to Ignorance; having said this, it is added that for the same conscious Being, when without a body, just as knowledge appears, the contact of pleasure and pain is denied,—the denial being only of such pleasure and pain as there was a chance of—by the sentence 'the incorporeal Being, Pleasure and Pain do not touch.' And it is proved in another *Sruti* that 'one and the same Self moves along untouched, in both the waking and the dreaming states, just like a large fish.' It has been said that 'the Serene Being rising from the body, enters into something else, rejoicing with women &c.,—and this something else, is apart form the Serene Being spoken of as its substratum, and this is the best *Purusha*.' But this is not true; because, even in the fourth explanation, it is explained as '*This it is*.' If something else were meant, then *Prajâpati* could never have expressed it as before, and thus told a lie: and further the charge of falsehood would also apply to the declaration 'That thou art,' which has been addressed to one, who has entered into the body, which is a modification of his Self, after such *entrance* has been explained as belonging to Pure Being, the Creator, who is something other than Fire, Water and Food. For, the proper form of

declaration would have been—'In that, wilt thou be rejoicing with women &c.,'—if the best *Purusha* were something other than the serene and blissful Being. And again if the 'Highest' were something other than the human Self, then the instructions could never have concluded with 'all this is the Self alone,' after having taught that 'It is I that am in the Highest.' And also we have another *Sruti* passage declaring—'There is no seer other than this &c., &c.' Nor could the word 'Self' be used in all *Srutis*, with regard to the Supreme Being, if the counter-Self (ego) of all creatures were not the Supreme Being itself. Therefore it is established that the Self, treated of here, is one only. Nor does worldliness belong to the Self; because, the world is simply imposed upon the Self, by Ignorance. Just as the misconceptions of serpent, silver and dirtiness with regard to the rope, the mother-o-pearl and the sky, cannot be said to belong to these latter. By this has been explained the sentence that 'for the bodied being, there is no freedom from pleasure and pain.' And it has also been established, as mentioned above, that it becomes 'conscious of pain, *as it were*' and not that it *really* becomes conscious of pain. It is only because such is the explanation, that in the case of all the four explanations, *Prajâpati* adds: 'this is the Self, the Immortal &c.'; even if '*Prajâpati*' be taken as a

hidden name of the *Sruti*, then too the declaration could not but be true; and it is not proper to assert this to be false, on the ground of some false reasonings; because there is no authority higher than the *Sruti*. If it be urged that 'it is an unmistakeable fact of perception that the Self is really conscious of pain &c',—we deny this; because such consciousness of pain too may be explained as other sense-cognitions, such as 'I am free from old age, I am old, I am born, I am long-lived, I am fair, dark, dead and so forth.' If it be said that 'all these are true',—(we reply) the truth is really very hard to comprehend; so much so that even the king of the gods, though instructed, by means of the instance of the cup of water, as to the imperishable character of the Self yet became confused, and said 'It is really annihilated.' And the greatly intelligent *Virochana* too, the very son of *Prajâpati* himself, understood the body itself to be the Self. And it is in this ocean of *Indra's* fear with regard to the perishability of the Self, that the atheists have been drowned. So too, the *Sânkhyas*, even after they have comprehended the Seer to be something apart from the body, leave hold of the authority of the scriptures, and so stay behind in the regions of Death as characterised by other theories. So too, the other philosophers, *Kanâda* and others, have busied themselves with purifying the

substance of the Self as endowed with nine different properties of the Self,—just like the washing of the *reddened* cloth by means of different salts. So also the sacrificists—*mîmâmsakas*—having their minds withdrawn from the worldly objects, though resting upon the authority of the *Veda*, look upon the Supreme Reality of the unity of Self as *annihilation*, like *Indra*, and so keep moving up and down, by means of a pulley as it were. What then is to be said of other insignificant creatures, devoid of wisdom, who, by their very nature, have their minds conquered by the external objects of the world? Therefore the Supreme Reality of the unity of Self can be rightly comprehended only by those *Paramahansa*—Renunciates, who have renounced all desire for the external world, who have nothing else to fall back upon, who have accepted the highest state of life, who are engaged only with the conception of the Vedanta,—the highly revered ones, following,as they do, the doctrine laid down by *Prajâpati* in the four aforesaid sections; and hence to-day too, it is only such revered ones, and none others, that teach this doctrine.

अशरीरोवायुरभ्रं विद्युत् स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

'Unbodied is Air, *A'kâsa*, Lightning, and Thunder,—all these are without bodies. Now, as these, rising above that *A'kâsa*, and having reached the highest light, appear in their own form. (2).

Com.—An example is brought forward to show how, after rising above the body, the Self reaches its own form,—the Self being the incorporeal serene Being, being falsely identified through Ignorance with the body, and thus appearing as *bodied.* The Air is 'unbodied'—*i.e.*, without a body consisting of the head, hand &c. 'The *A'kâsa*, Lightning and Thunder,—all these are without bodies.' And just as at the end of the purpose of these, in the shape of rain, rising above 'that *A'kâsa*'—the *Sruti* on earth speaking in this manner of the *A'kâsa* of the heavenly regions—, these—*A'kâsa* and the rest—have been reduced to one form, not being recognised in their respective forms of air, &c., as being reduced to the one form of *A'kâsa*; just as the serene Being, in the state of Ignorance, is reduced to the state of the body; these, *A'kâsa* &c., rise above that *A'kâsa* of the Heavenly regions, for the purpose of the accomplishment of rain. How is this accomplished? When the winter has passed, they reach the 'highest light' of the Sun—*i.e.*, coming in contact with the heat of the summer Sun, they are separated, and thus appear in their own respective

forms of the '*Purovâta*' &c., relinquishing their former calmness; the *A'kâsa* reverting to the state of the earth, the mountain, the elephant &c., the lightning to its own condition of streaks of light, the thunder to its state of thunderings and thunderbolt,—all these appear in their own respective forms, on the approach of the rainy season.

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

'Thus does this serene Being, rising above this body, and having reached the highest light, appears in its own form. That is the highest person; there he moves about, laughing, playing and rejoicing, be it with women, or conveyances or relatives,—not minding the body in which he was born. Like the horse to the cart, so is the *Prâna* attached to this body.'

Com.—Just as in the example cited, air and the rest are reduced to the form of *A'kása*—so in the same manner, the serene Being, the human Soul, being reduced by Ignorance to identity with Self,—in the way of thinking 'I am the son of that man, I am born, I am old, I

shall die and so forth '—,' having been awakened to its reality, by such instructions as those imparted by *Prajápati* to *Indra*— as that 'you are not of the body or of the senses, you are That, &c., &c,'—, and thereby rising above this body, like Air above *A'kása*, and recognising its own true nature, as lying apart from the body, renounces the notion of the body being his Self, and thereby 'appears in Its own form,' as explained above. 'That is the highest person': the persons in the eye and that cognized in dreams are the manifested, while unmanifested is the person, asleep and at perfect rest, which is free from the body, and fully equipped in its own nature. Among all these the serene Being, resting in Its own nature, is the best, in comparison with the perishable and the Imperishable the manifested and the Unmanifested. This serene Being is described in the *Bhagavadgítâ*. That serene Being, resting in its own nature of the universal Self, 'moves about,'—sometimes as *Indra* &c., 'laughing' or eating all desired foods, high and low, sometimes playing and rejoicing with women &c., only in the mind, these being created in the mind by the mere force of will, these women &c.,—being those of the regions of *Brahman*, or of this world; not thinking the body that is born of the connection of man and woman, or that which was born for himself—*i.e.*, into which he was born; as any

thought of the body would only cause pain; as the body abounds in pain. 'If he does not mind that which has perceived, then he ceases to be omniscient.' That does not touch the position; because the mistaken notions, though the body was born, have all been destroyed by knowledge; hence the body is as good as unknown; and as such the not thinking of it does not mean any lessening of his omniscience. For certainly, that which is experienced by the intoxicated person, or by some one under the evil influence of a planet, is not necessarily to be thought of, even after the intoxication or the planetary effects have passed off. In the same manner, in the present case, that which is experienced by wordly persons, under the influence of Ignorance, does not affect the universal Self free from the body; because of the absence of Ignorance, the cause of these. Those true mental desires, covered by untruth, that are experienced by such persons as have washed off all taint of Ignorance, are connected with the aforesaid universal Self, inasmuch as they owe their manifestation to Knowledge; and hence these are pointed out simply with a view to eulogise the Knowledge of Self; hence the explanation given is a very proper one: 'those in the world of *Brahman*, &c.' which means that wherever they may be, they turn out to be in *Brahman* alone, because *Brahman* is the Self of all. 'Being only

one,—not seeing anything else, not hearing anything else, not knowing anything else, that being the highest—and yet rejoicing in seeing the desires of the world of *Brahman* and also those of this world, is a contradiction; the *one* not seeing anything else, and at the same time seeing something else.' This is no fault; because this objection has been met and set aside in another *Sruti* passage: there being no destruction of the sight of the seer, he appears to be seeing; and he is said to 'not see', because of the fact of the non-existence of the desires apart from the Self. Though even in deep sleep, as in the liberated state, the absence of any second is common,—as it has been already declared—'whereby would it see what?' And *Prajápati* has also said how the *Purusha* in the eye appears, being as he is incorporeal and free from evil, &c., &c. And now begins the description of this *Purusha* as he is directly seen in the eye. Now what is the cause of seeing him in the eye? This is explained by means of an example: just as the horse, or the ox—the word '*Prayogya*' meaning *that which is yoked*—, is attached to the cart—the word '*A'charana*' meaning *that by means of which one moves along*—, for dragging it along; so in this body, which takes the place of the cart, '*Prâna*', with its five-fold functions, together with the *Mind* and

Buddhi,—which means the Conscious Ego, with its Self covered over by the two faculties of cognition and action —is attached, for the purpose of experiencing the results of its past deeds. The *Prâna* is appointed to the functions of seeing, hearing and motion by the Lord, just as the general manager is appointed to his functions by the king;—the ideas working in the mind of the Lord, being "where shall I go after death, wherein, during rest, shall I rest' as declared in another *Sruti*. And it is of this *Prâna*, that the sense of sight, the eye, is a part, being the means of perceiving colour.

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माऽभिव्याहाराय वागथ यो वेदेदꣳ शृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

"Now where the eye has entered into *A'kâsa*, that is, the person in the eye, and for his vision is the eye. He who knows, 'may I smell this', that is the Self, the nose being the organ of his smelling. He who knows 'may I speak,' that is the Self, speech being the organ for his speaking. And he who knows 'may I hear this,' that is the Self, the ear being the organ of his hearing." (4).

Com.—When the eye has entered into *A'kâsa*—*i.e.*,

the space in the black pupil of the eye in the body—then that is the unbodied person in the eye, which forms the subject of the discourse, and for his perception of colour, the eye is the organ. The Supreme Incorporeal One is perceived therein by means of sight, for the sake of whose vision the organ of vision is put in the body. The assertion of *Prajâpati* that 'he is in the eye', refers to all the organs of sense; since the perceiver of all sense-objects is the same person; the 'eye' being specially mentioned in the *Srutis*, simply because it is in the eye that he is seen most distinctly; as says the *Sruti* 'what I have seen, becomes the true'. And again one who, in this body, knows 'may I perceive good and bad smell,' that is the Self; and for his perception of smell, the nose is the organ. One who knows 'may I say this speech', that is the Self; and for the accomplishment of his action of saying, speech is the organ. One who knows 'may I hear', that is the Self; and for his hearing the organ is the ear.

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्रमते ॥ ५ ॥

One who knows 'may I think', that is the Self; the mind is his divine eye. And it is by means of this divine eye of the mind, that he sees the desires and rejoices.

(5).

Com:—One who knows 'may I think this,'—*i.e.*, think with the mind alone, free from any contact with the functions of the sense-organs—, '*he who knows this, that is the Self*;' since such is the expression in every case, it follows that *Knowledge*, or Consciousness is the form of the Self. Just as when it is asserted that 'that which shines in front is the Sun, that which shines to the south, to the west, to the north, and upwards. is the Sun,' it follows that *brightness* is the nature of the Sun. The organs of sight &c., the *eye* and the rest, are for fulfilling the functions of seeing and the rest; this fact being inferred from the capability of the Self. While the fact of the Self being an agent of cognition is based upon its mere *esse* and not as its function; just as brightness of the Sun is based upon its mere existence, and is not a function of it. Mind is the *divine eye* of the Self—'divine means 'extraordinary,'— unlike the other organs; and '*eye*' means that by means of which one sees. All the other senses function only at the present time; hence they are not divine; while the mind is an organ of perception extending over the three periods of time, free from discrepancies, and is the organ for perceiving all subtle and distant objects; and as such, it is called the '*divine eye*.' The Liberated One, having reached his own form, freed from the body and organs proceeding from Ignorance,

having reached the state of the universal Self, becoming pure like the *A'kâsa*, the Lord of all, with the sole limitation of the mind, sees all desires, by means of this Lord of the mind, whose vision extends like the light of the Sun, and thereby rejoices.

य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषा-
ँ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाँश्च लोकाना-
प्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्र-
जापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

'Those that are in the world of *Brahman*. The *Devas* meditate upon this Self. Therefore all worlds and all desires are obtained by them. And he who knows this Self, and understands It, obtains all worlds and all desires;'—Thus said *Prajâpati,—yea Prajâpati said this.* (6).

Com.—It is now explained what these 'desires' are: Those desires 'that are in the world of *Brahman*'—hidden, like golden treasure, beneath the false attachment to external objects,—such are the desires that the Liberated One obtains. And because this Self was explained by *Prajâpati* to *Indra*, therefore the gods, having heard of It from *Indra*, even now, meditate upon that Self. And because they meditate upon It, therefore all worlds and all desires are obtained by them. The

meaning is that the result for which *Indra* dwelt with *Prajâpati* as a religious student, for a hundred and one years,—that result was obtained by the gods. It may be urged that 'such may be the lot of the lucky gods. but it cannot belong to human beings of the present day, because these latter have short lives, and little understanding;' hence it is added: He obtains all worlds and all desires, even now-a-days,—one who knows that Self, like *Indra*, &c., and understands It. Thus in general did *Prajâpati* say. Threfore the knowledge of Self, and the acquiring of the results thereof, belong equally to all men. The repetition is meant to point out the end of the section.

———o———

Thus ends the Twelfth *Khanda* of *Adhyâya VIII.*

———o———

ADHYA'YA VIII.

—o—

KHANDA XIII.

—o—

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

'From the Dark, I come to the Variegated; from the Variegated, I come to the Dark; shaking off all evil, as the horse shakes off its hairs,—and as the moon freeing itself from the mouth of *Râhu*,—so shaking off the body, and having fulfilled all ends, I obtain the uncreated world of *Brahman*;—*Yea, I obtain it.*' (1).

Com.—'From the Dark, &c.,' is a sacred *mantra* put down for repetition, or for meditation. 'Dark' is any deep colour; the *Brahman* in the heart, which is dark, as it were, because of its incomprehensibility; and having known this *Brahman* in the heart, by meditation, from that 'dark' I come to the 'variegated'—*i.e.*, the world of *Brahman*, which is as it were, 'variegated' —the variegation being due to the world of *Brahman* mixed with numerous desires, with regard to the forest,

&c ; that is I reach this variegated world of *Brahman*, either in the mind now, or after the falling off of the body. Because from the variegated world of *Brahman*, with a view to the differentiation of Names and Forms, I am come to the dark state of the *Brahman* in the heart. That is to say, for this reason, I come to the variegated Self, in its own natural form. It is next explained how 'I reach the variegated world of *Brahman*': Just as the horse, shaking off its hairs, removes its fatigue and also dust from hairs, and becomes clean,—so having shaken off all evil in the shape of Virtue and Vice, by means of the Knowledge of *Brahman* in the heart; and as the Moon, freeing itself from the mouth of *Râhu*, becomes bright, in the same manner, having 'shaken off'—given up—the body, the receptacle of all evil, and having, by means of meditation, my ends fulfilled, I reach the 'uncreated'—eternal—world of *Brahman*. The repetition is for the sake of the closing of the *mantra*.

———o———

Thus ends the Thirteenth *Khanda* of *Adhyâya VIII*.

———o———

ADHYA'YA VIII.

—o—

KHANDA XIV.

—o—

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु माभिगां लिन्दु माऽभिगाम् ॥ १ ॥

'That which is called *A'kâsa* is the revealer of Names and Forms; and that within which these are contained that is *Brahman*, the Immortal, the Self. I come to the assembly of *Prajápati*, to the house. I am the glory of the *Brâhmanas*, the glory of kings, and the glory of the *vaisyas*. I wish to obtain that glory; I am the glory of glories. May I never go to the red and toothless, though devouring, slippery abode,—*yea, may I never come to it.*' (1).

Com.—'*A'kâsa*' is meant to point out the definition of *Brahman*, for the purposes of meditation. 'That Self which is called in the *Srutis* '*A'kâsa*',—because like

A'kâsa, it is incorporeal and subtle—that is the revealer or manifester, of the Names and Forms that lie latent in It, which are the seeds of the world, and which are like the foam of water. And that *Brahman* wherein these Names and Forms are located,—that which is within these Names and Forms, untouched by these,—that is *Brahman*, different from Names and Forms, untouched by Names and Forms, and a revealer of these; such is *Brahman*. This it is that has been described in the *Maitreyi Brâhmana*,—the One all-pervading entity being Consciousness alone, It is always in the form of Consciousness. Thus the two sections become reconciled. It is explained how this is understood. 'That is the Self': The Self, of all creatures the counter-consciousness, is self-cognisable; and it is in the form of this Self, that it is comprehended that the incorporeal and all-pervading Self, like *A'kâsa*, is *Brahman*. And that Self-*Brâhman* is immortal, never capable of death. Then follows a *mantra*. *Prajâpati* here is the four-faced *Brahma*—I come to his assembly, his house prepared by the Lord. And further, I am the glory—*i.e.*, the Self—of the *Brâhmanas*; since it is the *Brahmanas* that particularly meditate upon It, therefore I am their glory; so also of kings and *vaisyas*. Since these too are entitled to such meditation, therefore I am their Self. 'I wish to obtain that glory.' 'I am the

glory'—Self—'of the glories'—*i.e.*, of the selves, in the shape of the body, the sense-organs, the mind and buddhi. It is explained why I come to this, &c., &c. May I never come to the '*syêta*',—in colour resembling the ripe plum, *i.e.*, red, '*adatka*'—tooth-less—and yet '*adatka*'—*devouring*, female organ (which devours or destroys the glory, strength, knowledge and virtue of those that are addicted to it)—, '*lindu*' slippery,—'*syêta*,' abode. The repetition is meant to show the extremely undesirable character of the 'abode.' (The meaning of the last sentence being 'may I never be born again.'

———o———

Thus ends the Fourteenth *Khanda* of *Adhyâya* VIII.

———o———

ADHYA'YA VIII.

—o—

KHANDA XV.

—o—

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिꣳसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

'This *Brahman* declared to *Prajâpati*, *Prajâpati* to *Manu*, and *Manu* to his children, one who has studied the *Vêda* at the place of a Teacher, according to the prescribed rule, during the time left, after performing the duties to the Teacher, and having obtained his discharge, settled in his house, studying the *Vêda* in some sacred place, and has begotten virtuous sons, having withdrawn all his senses into the Self, never giving pain to other creatures, except at certain specially ordained places and times,—one who behaves thus throughout his life, reaches the world of *Brahman*, and does not return,—*yea, he returns not.*' (1).

Com.—This Philosophy of the Self—with all its accessories—together with the eight-sectioned treatise beginning with an explanation of the syllable '*Om*' and treating of all its various meditations—*Brahman*, *Hiranyagarbha*, or the Supreme Lord, declared to *Prajâpati*, *i.e.*, to *Kasyapa*. *Kasyapa* declared it to *Manu*, his son, and *Manu* to his children. Thus then the Philosophy of the Upanishad, having passed through all these sacred traditions has come down to this day. It may be urged that 'as the science of the Self has been revealed in the 6th, 7th and 8th *Adhyâyas*, as leading to a desirable result, it would seem that sacrifices have no use'; and with a view to remove all notions of such uselessness, it is added how sacrificial actions, when performed by the learned, bring about exceptionally good results. 'Having studied the *Vêda*, together with its meaning, at the place of a Teacher, according to the prescribed rules of study': With a view to show that attending upon the teacher, is more important than all other duties laid down in the *Srutis*, it is added: 'having studied the *Vêda* during the time that is left, after the performance of the duties to the teacher.' The *Vêda* being thus studied by one, keeping strictly within the limits of prescribed conduct, brings about the result of a Knowledge of sacrifices, which can never be-

obtained by any other means. 'Having been duly discharged'—*i.e.* having finished all enquiry into the nature of duty, having returned from the Teacher's house,—taking a wife in accordance with proper rules,—and then settling as a house-holder, duly engaged in the performance of all prescribed duties; of all such duties, the study of the *Vêda* is paramount, —in order to show this, it is added: 'In a sacred place, which is secluded, sitting down properly and studying the *Vêda*, repeating the *Rik*, &c., and performing his daily rites, as much as lay in his power, having begotten virtuous sons. and prepared virtuous disciples—, *i.e.*, keeping them controlled within the limits of virtue—, having withdrawn all his senses within the Self,—*i.e.*, the *Brahman* in the heart,—which also includes the renunciation of Actions—, not giving pain to any creatures, either moving or unmoving, except at specially ordained times and places.' All this belongs equally to all men, in whatever state they may be; other *srutis* declaring the impropriety of giving pain to any creatures, except at the times and places specially ordained in the scriptures continuing a house holder, and being entitled to, and duly performing all these duties, throughout his life—*i.e.*, one who behaves in the aforesaid manner, all through his life,—reaches the world of *Brahman* on the death of the body; and he

does not turn to a body again; because such return is distinctly prohibited. That is to say, having reached the world of the caused *Brahman* by way of the 'Light' &c, he continues to live in that world, so long as that world lasts; and before this he does not return. The repetition is meant to point to the end of the Upanishad-Philosophy.

———o———

Thus ends the Fifteenth *Khanda* of *Adhyáya* VIII.

———o———

Thus ends the Eighth *Adhyâya.*

———o———

Om Tat Sat.

———o———

Peace to all Beings.

———o———

Thus ends the *Chhândogya Upanishad.*

———o———

It has been the solace of my life.
It will be the solace of my death.

SCHOPENHAUR.

THE UPANISHADS.



THE UPANISHADS.

OPINIONS.

PROF. MAX MULLER :—...*Faithful translations of the commentaries...would be most useful to make the real character both of the Upanishad and of Sankara better known in England.*

SWAMI RAMAKRISHNANANDA :—The rendering is as concise as it is literal and a man with a partial knowledge of Sanskrit who wants to go through Sankara's invaluable commentaries will never find a better help than this tiny and well-got up volume.

SIR WILLIAM MUIR :—"*It is a work so well commented upon.* I have read it with interest."

PROF. T. W. RHYS DAVIDS :—"*It seems very well done*......Any one wanting to understand Sankara's interpretation of the *Upanishad* will find the part very useful."

MR. BAL GUNGADHAR TILAK OF POONA :—*The work appears to be carefully executed* and I have no doubt that your books will

Sanskrit-Devanagari text which in all cases precedes the English version; and English-knowing readers may properly consider themselves under obligations to the worthy publisher for undertaking such a commendable work in response to the growing demand among cultured people in all lands, for a better knowledge of Eastern religious Philosophy.

THE MADRAS TIMES:—For ourselves we welcome the publication both as an excellent sign of a revival of religion in days when atheism is sharpening its claws, and also as *an excellent sign of a living study of the classical language of the land.* A word must be said as to the get-up of the volume, which has been turned out from the rising press of Messrs. G. A. Natesan & Co., on the Esplanade. *The get-up is really excellent*; the printing is plain and clear and the cloth binding is in its neat lines positively as good as any binding that we have ever seen turned out in India.

THE HINDU, MADRAS:—*The translation has been carefully made and it reflects no small credit upon the translator* that while endeavouring that the text should be as literal as pos-

sible, the simple and easy style adopted by him renders it easy even for the uninitiated to follow, without effort the spirit of the dissertation. *Messrs. G. A. Natesan & Co., deserve to be congratulated upon the very neat get-up of the booklet and upon the excellence of their printing.*

THE MADRAS STANDARD :—*The rendering which is as near as possible to the original* will be found of great help to those interested in the subject. *The get-up of this little book is good and does credit to the printers.*

THE ARYA BALA BODHINI, MADRAS.—*The translation has been excellently rendered* and the spirit of the original strictly preserved in translation.

PANDIT MANILAL DIVIDIVI OF BENARES :—I have looked into your work here and there and *find it good.*

THE MADRAS TIMES :—We note with satisfaction that this series has received encouragement at the hands of the public, and that Mr. Seshacharriar has arranged for the translation of the Chhândogya and Brihadâranyaka Upanishads also by Pandit Gangâ Nâtha Jhâ, M.A., F.T.S., of Darbhanga.



THE MADRAS MAIL.



As far as we are aware, *there is hardly one monthly magazine which embraces such a variety of topics as is promised in the prospectus of the Indian Review.* The energetic and enterprising proprietor of MESSRS. NATESAN & Co., being almost the first in the field, at any rate in Southern India, with a magazine of this description, has ample opportunity of achieving success, if the three essentials of accuracy, precision and regularity are steadily kept in view.




G.A.NATESAN & Co
PRINTERS
COLOUR
PRINTERS
MADRAS.

